The Churchman.

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For the Churchman.

"LEAD US NOT INTO TEMPTATION."

When morning's rosy light
Thy couch of rest has sought,
And then, awaking from thy dreams of night,
Askest of Him who made the day
To guide thee in thy every way,
Pour forth the prayer thine own Redeemer taught.

When in the busy mart,
The world thy thoughts would win,
Seeking to wed thy fickle, grovelling heart,
To all its vain and sordid joys,
Let then the prayer in silence rise
To God's high throne, 'twill save thy soul from sin.

And when affection's tone
Thrills to thine inmost soul,
And naught on earth, save love alone,
Seems worth a thought, a wish, a care,
Oh, trembling then send up the prayer,
Dread lest a mortal love thy heart control.

When all around is still,
And in some close recess
Communings holy seek thy mind to fill,
The soul uplifting to its heavenly home,
Even then will dark temptations come,
Even then, thou needest not the prayer the less.

Oh then when aught would steal
Thy wending thoughts away
From their chief good—haste, and in secret kneel,
Send from the heart, in suppliant tone,
His words to whom thy wants are known,
And in thy weakness, Christ will be thy stay.

J. C. C.

From the English Churchman.

THE REAL DANGER OF THE CHURCH.

The object of Mr. Faber's letter is manifestly this. He desires to give the sanction of his age and station and reputed learning to the practice of persons accepting office in the English Church when they do not believe its doctrines. His wish is, to countenance those persons who do not believe that all children who are baptized according to the services of our Church are regenerated, in declaring to the people that each child which they baptize *is* regenerate; and thanking God that it is so. Mr. Faber wishes to prove that persons can, without blasphemy and dishonesty, thus teach the people in words the exact contrary to what they believe in fact; and he evidently thinks that his name and station will serve to prevent any misgivings or qualms of conscience in those who are in the habit of enacting this apparent mockery.

I will first give Mr. Faber's notion of infant Baptism in his own words, and with all his own capitals and italics, in order that there may be no danger of misrepresentation.

"In the 25th Article (he says) the Church determines, respecting each of the two Sacraments, that, 'in such *only*, as WORTHILY RECEIVE the same, they have a wholesome effect or operation;' but she is silent as to the *cause* of this UNWORTHINESS; whether it be the circumstance of the individual *himself*, by *his own* voluntary act and deed, resolutely placing an impediment in the way; or whether it be the circumstance of that inherent unworthiness, which is not *his own* voluntary act and deed, but which, in common with all mankind, he has *inherited* from the fall. Our Church distinctly assigns the *latter* as an impediment, which must be obviated, as the Catechism rightly teaches us, by a preparatory divine infusion of the requisites of Faith and Repentance, of course, *juxta modum recipientis*: but she is silent respecting the *former*. No doubt, the *voluntary* placing of an impediment in the way by the individual *himself* will destroy what our Church calls the wholesome effect or operation of Baptism; but, unless I wholly misunderstand Mr. Gresley, he would represent our Church as making *a direct act of volition* the ONLY impediment to a salutary reception of Baptism. Our Church, on the contrary, shows, that she makes the *involuntary* circumstance of our all being by nature born in sin and the children of wrath an impediment, yea, a standing impediment, by the very fact of her prescribing the *preparatory* remedy of Faith and Repentance."

"He contends that all infants, *as such*, must be worthy recipients, because they *themselves* place no impediments in the way; whence he maintains, very correctly, *provided his premises be sound*, that ALL baptized infants must needs be regenerated in baptism.

"(1.) If he could *prove* this somewhat gratuitous assumption of premises, there would be an end to the question: and, if we declined, merely on his private judgment, to convict his 'Evangelicals or Puritans' of *heresy*, we certainly must acknowledge them to be altogether in *error*. But where is *proof*, that ALL infants, *as* such, or *quoad* infants, *are* worthy recipients?

"Mr. Gresley replies: that they *themselves*, by an act of *their own volition*, place no other impediment in the way than their simple infancy; which simple infancy our Church, indisputably and most rightly, holds to be *no* impediment to their worthy reception of baptism.

"(2.) Granted: but what then? How does the acknowledged physical impossibility of *themselves*, by an act of *their own volition*, placing any impediment in the way, prove them, simply *quoad* infants, to be ALL worthy recipients: the condition, required by our Church for the beneficial operation of the Sacrament?

"Mr. Gresley throws no light on a point, which, by one writer and another of much the same school as himself, is as coolly taken for granted as if no question could possibly be raised thereupon.

"The Church of England, from which Mr. Gresley has sorely departed, acts far more wisely. Soundly and safely following Scripture, she determines, in her Catechism: that ALL are by nature born in sin and the children of wrath; and that, through Baptism when WORTHILY RECEIVED, these *born* children of wrath are *made* children of grace.

"Now it looks very like a contradiction in terms to say: that persons, born in sin and the children of wrath, are, *as such*, worthy recipients of baptism; no better reason for their alleged worthiness being assigned, than that they themselves, while infants, are physically unable *themselves*, by an act of *their own volition*, to place any impediment in the way.

"Would we, then, avoid at once this glaring contradiction, and the heresy of Pelagianism, we must admit: that, in the case of adults and infants alike, a prevenient act of grace must occur, to make worthy recipients of the naturally unworthy.

"Accordingly, as I have already observed, our truly scriptural Church refers to such a prevenient act, when she determines Repentance and Faith to be the prerequisites of Baptism: which prerequisites we assuredly cannot have, unless they be *given* us of God."

"Perhaps I shall be told, that a denial of *universally* infused worthiness in infants is neither more nor less than virtual Calvinism. I am not apt to be terrified by the bugbear of names; and perhaps the less so in the present case, because, as Mr. Gresley peradventure may know, I am *not* a Calvinist. My reason for this is the very same as my reason for not being a Tractarian, or a Papist, or a Socinian: the total want of primeval testimony to wit."

I have given this long quotation in order that Mr. Faber may state his own doctrine in his own manner. Stripped of unnecessary verbiage, it is simply this: that all infants are by reason of original sin unworthy recipients of holy Baptism, and consequently could derive no benefit from it; but that to some the Holy Spirit, by a prevenient act of grace, conveys the gift of Faith and Repentance, while to some the Holy Spirit does not convey this gift; that they who have this gift are regenerated, but that those who do not receive this gift are not regenerate. This is the doctrine which Mr. Faber declares to be the doctrine of the Church of England, and not Calvinism.

Before proceeding to the refutation of Mr. Faber's position, I would just observe that the argument, even if true, does not in the least apply to the real point in dispute between us. My position was simply this, that those persons who do not believe that *all* infants baptized according to the office of our Church are regenerated, act with gross inconsistency, not to say dishonesty, in using a service in which they are required to declare to the people that each and every child *is* regenerated, and to call on them to thank God for it. Mr. Faber gives a long argument, from which he persuades himself that only *some* children are regenerated; and yet he goes on declaring to his congregation, whenever he officiates, that *every* child *is* regenerated.

But now turn to his argument. He declares it to be the doctrine of the Church that, in order that infants should receive the benefits of Baptism, it is necessary that "a prevenient act of grace should occur;" and that "our truly scriptural Church refers to such prevenient act when she determines Repentance and Faith to be the prerequisites of Baptism."

A mere reference to the Catechism will show that the doctrine of the Church is exactly opposite to that of Mr. Faber.

"*Q.* What is required of persons to be baptized?

"*A.* Repentance, whereby they forsake sin; and Faith, whereby they steadfastly believe the promises of God, made to them in that Sacrament.

"*Q.* Why, then, are infants baptized, when, by reason of their tender age, they *cannot* perform them?

"*A.* Because they promise them both by their sureties; which promise, *when they come to age*, themselves are bound to perform."

Can there be a doubt that it is the doctrine of the English Church that faith and repentance are *not* necessary for infants as a "prevenient" condition because, in fact, they "cannot perform" such condition; but that, *when they come to age*, *then* they must perform the promises made for them, otherwise they forfeit the benefit which, by the free grace of God, was conferred on them? The essentials of valid Baptism in the case of infants are declared in the service for the public admission of children into the Church, after having received private Baptism:

"If those that bring any child to the Church to be baptized do answer that the same child is already baptized, then shall the minister examine them farther, saying, By whom was this child baptized? Who was present when this child was baptized?

"Because *some things essential to this Sacrament* may happen to be omitted through fear or haste in such times of extremity, therefore I demand farther of you,

"With what matter was this child baptized?

"With what words was this child baptized?

"And if the minister shall find by the answers of such as bring the child, that *all things were done as they ought to be*, then shall not he christen the child again, but shall receive him, as *one of the flock of* TRUE *Christian people*, saying thus,

"I certify you, that in this case *all* is well done, and according unto due order concerning the baptizing of *this* child; who being born in original sin, and in the wrath of God, *is now*, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life; for our *Lord Jesus Christ doth not deny His grace and mercy unto such infants*."

Now, supposing for a moment that Mr. Faber's explanation of the Church's doctrine is true, and that *some* only of the children washed with water, viz., those who receive a prevenient gift of grace, are regenerated, and the rest are not so, I would ask whether it is possible for language to be devised so completely calculated, as this employed by the Church, to mislead and deceive the people? If words were invented, as the French diplomatist asserted, to conceal our meaning, would it be possible to apply words to this their intended use so completely as the Church has done, on Mr. Faber's hypothesis? First, "because some things essential to the sacrament may happen to be omitted," the minister is instructed to make certain definite inquiries of those who bring the child to be baptized, which being satisfactorily answered, he is directed to declare that "*all is well done*, and according unto due order, concerning the baptizing of this child." And that there may be no doubt that this refers not merely to the *administration*, but to the *reception* also of the sacrament, he adds:

"Who being born in original sin, and in the wrath of God, *is now*, by the laver of regeneration in Baptism, received into the number of the children of God, and heirs of eternal life; for God *doth not* [as Mr. Faber says in some cases He doth] deny His grace and mercy to such infants."

Further on, the minister again exhorts the people to the same effect:

"Doubt ye not, therefore, but earnestly believe that He *hath* likewise favorably received *this present infant*."

Further on still, the minister says:

"Seeing now, dearly beloved brethren, that *this* child [and the same is said of *every* child] is by *Baptism* regenerated and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these *benefits*; and with one accord make our prayers unto Him, that he may lead the rest of his life according to this beginning.

"Then shall the priest say,

"We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into thy Holy Church."

And yet, after all these positive declarations and the most solemn thanksgiving, Mr. Faber tells us, that all the time the Church does not consider the child to be certainly regenerate! What! Does Mr. Faber suppose that our Reformers were cheats and impostors, and wilfully intended to delude the people? or that they did not know the meaning of the language which they used? What other portion of our service or formularies can be named in which we are to take the sense as exactly contradictory to the import of the words? What other doctrine can be named which is to be taken hypothetically? Is the doctrine of justification by faith to be taken hypothetically, and only some who truly believe supposed to be justified, and some not? Is the doctrine of the resurrection hypothetical? Are some to rise again, and some to sleep eternally? Why, then, is this single doctrine of the Christian creed, of "one Baptism for the remission of sins," to be considered hypothetical, so that some only have their sins remitted, and some do not? And if this be the true view, and Mr. Faber's hypothesis is right, why, *we* may still ask, are the services of our Church thus elaborately constructed to mystify and delude the people? And yet, again, how can men who view them in this light degrade themselves, and force their consciences, by condescending to use offices which they verily believe declare in words the precise contrary to what they mean in fact?

But Mr. Faber has another argument, which he puts forth in defence of his hypothesis.

We must again quote his own words at some length, in order not to run the risk of misinterpreting his meaning:

"The argument of the pamphlet," says Mr. Faber, speaking of my two pamphlets on the 'Real Danger of the Church,' "is professedly built on the WORDS of the office for infant Baptism. Every time the minister uses this office, argues Mr. Gresley, he expressly declares in so many WORDS that the baptised infant is regenerated. Now this office is used in the Baptism of EVERY infant without exception. Therefore EVERY baptised infant is declared by the officiating minister to be regenerated. Hence the plain result is, that unless the officiating minister *believes* EVERY baptised infant to be regenerated, his *declaration* to that effect stamps him with deliberate dishonesty."

"Mr. Gresley's argument, I trust, is not weakened by my exhibition of it in the condensed form of a syllogysm."

[Mr. Faber has correctly stated my argument; all I would except is this, that when I told the persons who do so to be dishonest, I do not mean that I consider them persons who would pick pockets, or cheat their neighbors. Mr. Faber must not fasten this odious interpretation upon my charge against them. I mean simply, that from habit, prejudice, party spirit, or some strange delusion, they have brought themselves, in this instance, to say what they believe not to be true. I speak, of course, of those who have turned their minds directly to the subject; for it is very possible that there may be many Clergymen who have taken the doctrine upon trust, and have been deluded by persons like Mr. Faber, who, with the authority of age and the reputation of learning, stand forward and tell their brethren in the ministry that they may use the services of the Church in a non-natural sense, or rather a sense contradictory of their literal one.]

"But," continues Mr. Faber, "let us now mark what results from the explanation in his letter."

"The pamphlet *totally pretermits* all reference to the office for adult Baptism. Yet the PHRASEOLOGY of the two is precisely the same. Consequently if Mr. Gresley's argument be valid in the one case, it must be equally valid in the other case. Let us see, then, how it will run

"Every time the minister uses the office for adult Baptism, he expressly declares in so many words, that the baptised adult is regenerated. Now the office is used in Baptism of EVERY adult without exception. Therefore, EVERY baptised adult is declared by the officiating minister to be regenerated. Hence the plain result is, that unless the officiating minister believes EVERY baptised adult to be regenerated, his *declaration* to that effect stamps him with deliberate dishonesty . . . .

"His (Mr. Gresley's) zeal against the 'Evangelical or Puritan party' led him to quote against them the LANGUAGE of the Baptismal office for infants. *Here* he fondly thought he had them on the hip. But unfortunately he did not look forward to the *consequences* of his principle: the principle, to wit, that *the office in question, by demonstrating the* UNIVERSAL *concomitance of regeneration upon Baptism, convicts all English clergymen who deny such universal concomitance of rank heresy and atrocious dishonesty*."

This is one of those *argumenta ad hominem*, so efficacious sometimes in perplexing enemies, but so totally powerless for purposes of defence. Even if the parallel were true, it does not in the slightest degree mend Mr. Faber's own position. Mr. Faber's argument is just this. It is not dishonest in us, he says, to declare every baptised infant to be regenerated, though we do not believe it, because just the same thing is done in adult Baptism by every one, even by Mr. Gresley himself, —and so *we are all convicted of rank heresy and atrocious dishonesty*.

A strange argument truly, that because one party is heretical and dishonest therefore another may be so! One would have thought that the circumstance of Mr. Faber and his friends being compelled to say what they do not believe in the service for adult Baptism, *as well as* in that of infant Baptism, was rather an additional argument for them no longer to officiate as ministers of a Church which placed them in so degraded a position.

But the truth is, that if any one will take the trouble to turn to the office for "the Ministration of Baptism to such as are of riper years," he will at once see that Mr. Faber's argument is absolutely good for nothing. It begins with this rubric:

"When any such persons, as are of riper years, are to be baptised, *timely notice shall be given* to the Bishop, or whom he shall appoint for that purpose, *a week before at the least*, by the parents, or some other discreet person; *that so due care shall be taken for the examination*, whether they be sufficiently instructed in the principles of the Christian religion; and that they be exhorted *to prepare themselves with prayer and fasting* for the receiving of this holy Sacrament.

"And if *they shall be found fit*, then the godfathers and godmothers (the people being assembled upon the Sunday or holyday appointed) shall be ready to present them at the font immediately after the second lesson," &c.

I do not know whether Mr. Faber considers the rubric, as well as the rest of the service, as mere "phraseology;" if he does, he will observe that the "phraseology" of the rubric (and, indeed, as we shall presently see, of the after-service) is very different from that of infants. Indeed, it must be so from the necessity of the case. Here, a *week's notice* is to be given to the Bishop, or whomsoever he shall appoint; *due care is to be taken* for the examination of the candidate, in order that he may be *sufficiently instructed*. It must, of course, be explained to him, that unless he comes with hearty repentance and true faith, his Baptism will serve only to his greater condemnation. He is to be exhorted to prepare himself with prayer and fasting for this Sacrament; and then, *if he shall be found fit*, he is to be admitted to holy Baptism.

How, then, can the officiating minister be accused of "rank heresy and atrocious dishonesty" in declaring this man to be regenerate? My position was, that those who declare each infant whom they baptise is regenerate, *when in their hearts they believe no such thing*, act a dishonest and inconsistent part. But where is the dishonesty and inconsistency in the Baptism of adults according to the order of the Church? The officiating minister has carefully examined the candidate, and *does* believe that he has found him fit; therefore he believes that when he is baptised he receives the beneficial gift of the Spirit, and therefore he tells the congregation so, and calls on them to thank God for it. How can this be alleged as a parallel case to an officiating minister publicly thanking God that He has pleased to regenerate an infant with His Holy Spirit, when he believes in his heart that the very child he has in his arms may very probably not have received that secret "prevenient" grace which he fancies is necessary?

But it will be said, that the officiating minister cannot be sure that the adult candidate is sincere and really penitent and faithful. True; but that does not affect his honesty. He has taken due care to examine and instruct him, and verily believes him to be fit, else he would not baptise him. But in order to guard even against this possible mistake, and that the people may not be misled, the Church puts into the mouth of the minister expressions quite distinct from the "phraseology" of infant Baptism. In the exhortation to the people in the office for infant Baptism, the minister says:

"Doubt ye not, therefore, but earnestly believe, that He will favorably receive this present infant; that He will embrace him with the arms of His mercy; that He will give him the blessings of eternal life, and make him partaker of His everlasting kingdom."

In this passage it will be observed there is no reservation or qualification Look now at the phraseology for the service of adults:

"Doubt ye not therefore, but earnestly believe, that He will favorably receive these present persons, *truly repenting, and coming to Him with faith*; that He will grant them remission of their sins, and bestow upon them the Holy Ghost; and that he will give them the blessing of eternal life, and make them partakers of His everlasting kingdom."

And yet Mr. Faber says that "the PHRASEOLOGY of the two [services] is exactly parallel!" whereas, in the very matter on which the controversy turns, there is this broad and obvious distinction.

I trust I need not say more to prove that the arguments by which Mr. Faber endeavors to prop up his doctrine are as untenable and fallacious as the doctrine itself is dangerous and heterodox; and that the offices of the Church of England, whether for adult or infant Baptism, so far from being mere "words" and "phraseology," not intended to be received in their obvious sense, but in a sense directly the reverse, are, on the contrary, constructed with singular exactness and felicity to express the real doctrine of the Church in the different cases with which her ministers have to deal; and, consequently, the persons who use that language in a reserved or non-natural sense, and declare to the people that all children are regenerated, when they believe that some are not, are acting a dishonest part, and are unfit persons to be ministers of the English Church.—*Mr. Gresley's Third Statement.*

BURLINGTON COLLEGE,

AS ADAPTED TO THE TRAINING OF PASTORS, ETC.

As the qualification for the Pastoral care was always uppermost in his thoughts, he instituted, at Salisbury, a little nursery of students in divinity, being ten in number, to each of which, he allowed thirty pounds a year. Once, every day, he examined their progress in learning, and gave them a lecture on some speculative or practical point in divinity, or some part of the pastoral function.—*Life of Bishop Burnet.*

FROM THE MISSIONARY.

The question is not now to be raised, as to one or more seminaries, on a larger scale, with fuller apparatus, and ampler provision, than most dioceses can singly furnish. Still less, is the question, as to the General Theological Seminary, to be here moved. Doubtless, the best thing for that, and for the Church, as concerned in it, is, that it be let alone. But no one Seminary, or five, however well endowed, however well conducted, would suffice for the supply of Pastors, Missionary and Parochial, to this Church. Nor, if it were possible, would it be well. Some there should, and always will be, who, for various reasons, would resort to such an Institution. But vastly more there are, and will be, that neither would, nor should. In other years, these were brought up under the care and direction of individual pastors: aiding them, as they might, in teaching, and in other ways; and enjoying the benefit, at once, of their instruction and example. It is not too much to say, that better results, than have come of this mode of training, are not likely to spring up from any other. Still, it is uncertain and unequal, and it is deficient in the capital point of Episcopal supervision. It is scarcely extravagant to say, that this is needed more, if possible, for candidates for orders, than for the Clergy. And yet, how rare the opportunities, how ineffectual the exercise! At a central Seminary, it is impracticable, even more so, than in the domestic mode, alluded to above. Besides there are in every diocese, local relations and local circumstances, essential to be understood, to the best discharge of the sacred office. These, if learned at all, are learned at serious disadvantage, when the ministerial work itself is undertaken. Still farther, the candidates of a diocese providentially belong to it. The presumption should always be, that they are to remain in it. No temptation to leave it should be thrown in their way. They should grow up in its atmosphere, and be rooted in its soil.

For these, and numerous other reasons, the education of candidates for orders should, for the most part, be domestic; should, as far as possible, be *Episcopal*. To put the matter into the best shape, the Bishop, in every diocese, should be enabled to collect his candidates about him. They should live under his eye. They should become familiar with his voice. They should be moulded by his hand. In most cases, he will have some about him to aid him in their instruction. Its general oversight he will readily supply. If he has himself a parochial charge, the mutual advantages will be the greater. They will worship with him. They will enjoy his public teaching. They will be the eye-witnesses of his pastoral work. In their turn, they will aid him in his schools, they will take part in the music of his choir, they will be active in finding out, and ministering to, the poor, and sick, and impotent. There can be no better SCHOOL FOR PASTORS.

It shall be frankly said, that such "an unostentatious seminary," as is spoken of above, is expected and designed to grow out of, and to grow up with, BURLINGTON COLLEGE. To the graduates, whose hearts the Lord shall touch, to serve before Him, at His holy altar, a residence will be continued, at the College; and such helps supplied, as can from time to time be furnished, in the prosecution of their studies. The other candidates of the diocese, so far as may be, will be gathered with them. All will be expected, in return, to put their hands to what their hands may find to do, under Episcopal direction, in scholastic or parochial work. Preparatory teaching, collegiate instruction, Sunday and parochial Schools, the music of the Church, the care and nurture of the young and sick—in one word, whatsoever can concern the comfort of men's bodies, and the culture of their minds, the care of their souls—will furnish constant and sufficient work for all the hands, and all the hearts, that can be gathered here, as to A NURSERY FOR WORKING MEN.

It may be said, without extravagance, that some of the highest uses of a Bishop, what may be called his *Providential uses*, are but very little thought of. It is not without design, that Bishops are addressed as Fathers. They are so ordained of God. Read the beautiful Epistles of St. Paul, to Timothy and Titus, as expressive of this sentiment. See it realized, wherever a Bishop has had, and given, the opportunity. See, how naturally children take in the relation. See, how the hearts of young men are drawn that way. Observe how Candidates for Orders will spring up about a Bishop, as in a place where acorns fall; or flock to him from abroad, as doves to their windows. The trial of Bishops has too often been, and doubtless will be, between over-work, and under-means. They have had dioceses too large, and too laborious, they have had as much as they could do, to clothe and feed their own household. Yet, how instinctively, in many cases, have the narrowest circumstances been overcome; and, in some form of school, children been collected, with candidates to aid in teaching them. And no better place than this for candidates, if they have time enough for both these occupations. There is no learning like theirs who teach.

It is in this way, that, in so many dioceses, "a sort of Bishop's family" grows up. If you will observe the Clergymen that spring from it, you will find them of our most practical and useful men. They get a real insight of the work. The Bishop's labours, cares, and sorrows, familiarize them with "hardness." The spirit of enterprise for Christ is sympathetic with them. They are adventurous Missionaries. They are laborious Teachers. They are devoted Pastors. And, in their turn, they will be glorious Bishops. Now, what I have spoken of, as *instinctive* in the Bishops, may be aided. The burden and the care should not be left to them. They should have, in some shape or other, the means of doing more of this, and doing it better. No one could dictate a plan for another diocese; still less for all the dioceses. But, undoubtedly, the 'unostentatious seminary' would be the most natural mode. Why not provide, in every diocese, a Bishop's house? Where he need not have a city residence, why not have, with it, and about it, a Bishop's farm? Let it belong to the diocese. Let it be the Bishop's home. Let him have the use of it, and make the most of it. A good, substantial, and commodious house, at first, would be sufficient. As the Bishop's turn might be, and circumstances should suggest, he would collect about him those who love his work. Where there is a will, men find, or make, a way. There would be some to be taught, and there would be some to teach. As prayers grew fervent, love would be less cold. The hearts of Christian men and Christian women would grow warm, and thaw their hands. The means to do the work of Christ will come to them who set about the doing of it. The Church House will gather inmates. The inmates will grow in zeal. It will become a Missionary centre. The love of God, shed abroad in their hearts, as it spreads onward, will re-act within, and grow more fervent. The very atmosphere will kindle. Men will look to it. Men will come to it. Men will be kindled to it. It is the glory that shall fill the world.

Nothing is easier than to suggest difficulties. Did they suppress the art of printing? If they killed Fulton, did they keep down the Steamboat? Though Stevens did not accomplish his Railroad, have not his sons done it? How much less are difficulties to be accounted of, in Church work, where perpetuity is "in the bond." A Bishop, or a dozen Bishops, may not see the work, complete; may not even see the break-water, above the tide. But they fill up! If there were any good thing that had no difficulties, one might suppose the Devil had a liking for it; and so distrust its goodness. What we have to do is to see that it is GOD'S WORK, and ON A CHURCH PLAN; and then to set about it, in His faith and fear. For all the rest, it is with Him; and He will care for it. So lived, so prayed, so labored, and so died, the holy men, of every age before us. What if we live so, and so die? The blood of Martyrs was the Church's seed. Out of our ashes, warmth shall kindle life.

There is a prevailing limitation to the name of *Pastoral*, which does much injury to the work, so called. It has come to be applied only, or chiefly, to the stated care of souls. It is regarded, very much, as antithetical with *Missionary*. Nothing can be more unjust, or more unfortunate. Were not the Apostles Pastors? Must we not gather a flock, before we have one? Is it not equally *Pastoral*, to do both? There are sheep that stray. There are sheep that are scattered upon the mountains. There are sheep that are lost in the wilderness. There are sheep that never have been folded. The care of these, as of the happy flock that never wanders, feeding in green pastures, and reposing by still waters, is *Pastoral care*. As the Deacon, who would be a Priest, is told, that the office and charge to which he is called, is "to seek for Christ's sheep, that are dispersed abroad, and for His children, who are in the midst of this naughty world, that they may be saved through Christ forever." Take the diocese of New Jersey. It contains nearly four hundred thousand inhabitants. We have in it a little more than forty settled congregations. In taking care of these, do we discharge the Pastoral care, within our borders? I trow not. We owe the Gospel in the Church to every soul, within the limits of New Jersey. It is our bounden duty to bring it within their reach. We act as if the Church were for cities only, and the larger towns. When it is due to every village, to every hamlet, to every house, to every hovel. We act as if the Gospel were for those who come for it, alone. When He, who brought it to us, came Himself to *seek*, as well as save, the lost. Its precious balm should be diffused, till all the atmosphere is filled with it; and men breathe in, as common air, its healthful virtues, and reviving fragrance. This cannot be done by what we call, with very sad propriety, *Pastoral work*, alone. It cannot be done by what is called, *a settled ministry*. We must *go out*, as the Apostles did, and preach that men should repent. We must testify, as Paul did, *from house to house*, as well as publicly, repentance towards God, and faith towards our Lord Jesus Christ. The Church must lift her voice, as Fisher Ames desired that he could, until it reach "every log house beyond the mountains," and along the shores. We must not contend for masses, merely, but for individual hearts. "Preach the Gospel," is the tenor of our great commission, "to *every creature*." To do this, there must be "a modified itinerancy." We must have men that follow in the very footsteps of "Jesus of Nazareth, *who went about doing good*." They must be men that have no families, but that, "for which our Lord Jesus Christ was contented to be betrayed." They must be men that ask no home, but in the Church. They must be men that are "instant in season and out of season;" spending and being spent for Christ. They must go out with staff in hand. They must be wanderers in the land. They must bear about with them the Bible and the Prayer Book. They must have stated services, where they can. Occasional services at other places. Fireside services, at any rate. The family prayers, with a word of exhortation, will be the germ of many a Church. They must commend themselves, by acts and offices of kindness, wherever they are sent. They must make a welcome for their Master, by making themselves welcome guests. Country people are always hospitable. They are especially so to those who come in Christ's name. You have but to show that you seek them, not theirs, to turn their hearts at will. But you must take them as they are, and be at home with them. You must eat with them, for their good. You must take their children on your knee, and teach them something. And a little book, left now and then, will be good seed, fallen upon good ground. This is not a sketch of fancy. It was so the venerable Tanser went about New Jersey, like a saint of other days. He had as many homes in it as there were houses. He was acceptable every where. The harvest of the seed, which he sowed, will be ripening for a hundred years. In like manner, a Deacon of the Diocese is now doing excellent service, and preparing the soil for several Churches. Until this is tried, we know not how many scattered Churchmen are bewailing their captivity. And the welcome that they give to Christ's poor minister, were overpayment for a thousand times his toil.

But it must be "a *modified* itinerancy." These men must have a place to start from, and a place to go to. They must be organized, and under discipline. They must belong to "an army with banners." While they are in this service, they must be married only to the Church. Yet the home feeling must not be lost in them. Nor must they be without Church sympathy. Nor must they cease from study. Therefore, the need of that "sort of Bishop's family," which has been spoken of, in connection with "the unostentatious seminary." Therefore, the occasion for the Bishop's house, and for the Bishop's farm. To this, they should repair, at stated periods, for an appointed season; to rest, to study, to be comforted with Common Prayer and Holy Sacraments.

For ourselves, these things will all, in time, be furnished to our hand, through God's blessing, upon BURLINGTON COLLEGE. Not a few of those who now enjoy its tutelage, are self devoted to the pastoral work. They will grow up to that. When they have completed their scholastic course, they will pursue, under the same auspices, and in the same atmosphere, their theological preparation. They will be taught, in teaching; in the subordinate departments of the College, in the Preparatory School, in the Parochial and Sunday Schools. They will be working men, all through. They will be knit in with the work. In their due time, so God pleases, they shall be ordered Deacons. But Deacons, such as the Ordinal describes. Their *habitat* will not be changed thereby. Their bed and board will still be where it was. They will go out to do their Master's work. Go, for a month, for three months, or for six months, as their Master went, and His Apostles, by the sea side, or among the mountains, or in the villages. When their term is run, they will come back, to rest in other work, to teach, to study, and to pray; while others take their places, to return again, in their turn, and be supplied by them. Thus will be realized "the sort of Bishop's family," "the unostentatious Seminary," "the modified itinerancy." Let there be ten years granted, with the blessing which God pledges to His Church—"Lo, I am with you always, even unto the end of the world"—and what the worldly wise may now look down upon, as poetry, they will look up to, as Church History. Verily I say unto you, "whatsoever ye shall ask in prayer, believing, ye shall receive."

It is a natural thought, in connection with what is here said of Pastoral training and Pastoral work, that out of such a system, minds and hearts will spring, well fitted, with God's blessing, for the Missionary work, in foreign lands. It will undoubtedly be so. And the more naturally and really, from the fact that no direct effort is applied in this direction. It is a great mistake to suppose Missions at home, and Missions abroad, a different thing; or to regard Home Missionaries and Foreign Missionaries, as distinct classes, to be trained and kept apart. So far from this, the home training is the best for all; and the best Home Missionary, when God calls him, through the Church, to foreign labors for the Cross, will be the fittest for the work. The Foreign Missionary will, indeed, need more than the Domestic. Chiefly, the knowledge of the people to whom he may be sent, as to their history, condition, manners and customs; and, most of all, their language. For these, the best that can be had, before he enters on his field, will be but scant and superficial preparation. It is only in the water, that men learn to swim. But the preliminary apparatus for such an enterprise should be at hand, so far as may be, in every place where Pastors are trained up. And, most especially, there should be access to the various languages of men; and to the Holy Scriptures, in them all. To accomplish such a collection will be an important object in Burlington College: a beginning for which, has been already made, in the noble donation, which has lately set, on the shelves of the Library, the Holy Scriptures, in whole, or in part, in nineteen of the Oriental languages. Great as the intrinsic value of this present is, it has been hailed with special gratitude and joy, as a benignant leading of God's providence towards that most desired result; the incorporation, with its Elementary, Collegiate, Theological and Pastoral provisions, of that which should be the crown and glory of them all, in making it, however small and humble it may be, A SCHOOL FOR MISSIONS.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains,
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

* * * *

Shall we, whose souls are lighted,
With wisdom from on high,
Shall we, to men benighted
The lamp of life deny?
Salvation! Oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned MESSIAH'S name!

COMMUNICATIONS.

For the Churchman.

THE CHRISTIAN REMEMBRANCER AND MESMERISM.

Mr. Editor,—A friend living at a considerable distance writes me that, to his inexpressible sorrow, that ably conducted Church Periodical the Christian Remembrancer has, I think in the April No. of this year, undertaken the advocacy of Mesmerism, and actually recommends the study and practice of it to the English Clergy! My friend writes:

"The cure of King's Evil he (the Reviewer) looks upon as through mesmeric influence, and moreover asserts that many of our Saviour's miracles having been performed through 'means very similar to those employed in mesmericcu res,' we may infer that He "who was made in all points like unto us, and took all things belonging to the perfection of man's nature,' 'performed his divine works of mercy through and by means of the sanative power of the perfect human body and will, if it be true that such a sanative power exists.' In conclusion he calls upon the Church 'to recognize and confess the truth' of mesmerism; not to leave it in the hands of unbelievers, of whom are some of 'its ablest advocates,' but to view it 'as an instrument for the mitigation and cure of human sufferings'—in which we should 'cordially rejoice,' and our 'country Clergy inform themselves of the process, and make use of it.'"—Observe on these premises,—

1. "The sanative power" of mesmerism is constantly asserted by its advocates: and as they declare its phenomena to be "no miracles, but the development of faculties inherent in man, they make its "sanative power" to be a creation, an endowment of human nature, whether they call it "perfect human body and will," or by any other name. But as sickness is merely a temporary accident of human nature;—as sickness and death are not ends of man's creation,—or as man was not made any more to sicken and die than to sin, but to live free from sickness and death; it appears strange indeed that God in creating him should endow him with faculties the use of which upon himself was not contemplated in man's creation. And let not the mesmerites think that this most serious objection is met by the fact of the medical science; as in that case "perfect human body and will," in mesmeric practice, ought to be prepared by the apothecary and administered as other medicines are. Nor yet that there is a restorative power in human life; for it operates of itself and without even human consciousness or aid or knowledge, the same as breathing or the circulation of the blood.

2. The end of man's creation did not contemplate sickness and death, because it did not contemplate that man should fall and live in sin; and by sin sickness and death came. Before sin was in the world man therefore could have no need of "sanative power" of any kind, and so it could not have been framed into his original constitution. Its introduction into "the perfect human body and will" would require a radical change in the human constitution. Such change did come by sin, as is proven by sickness and death and all human wickedness. But does it appear rational and consistent either to say that this "sanative power" is the fruit and reward of sin; or that if it had been created in Adam, sin and the fall left it where it was; or that "perfect human body and will" are terms proper to apply to man under the condition of the fall? God has a remedy for every evil. But does He make the remedy or the power of it a part of the natural constitution of that which suffers the injury? Did He include the power of redemption from death among the natural endowments of Adam in the day he was created; or did such power accrue to man through sin? I ask these questions because I have heard mesmerites assert that raising the dead is by the exercise of the natural powers and faculties of mesmerism. I further ask them that the reflecting orthodox reader may see, that the claims of mesmerism involve the total rejection of Jesus Christ and of the Holy Ghost in all their relations and offices towards fallen man.

3. Our Lord being made of a woman under the law, of the seed of David and of Abraham, his flesh was physically in no sense different from that one kind of flesh of man which St. Paul speaks of as common to us all; and so his humanity being one with ours could have no creation or physical advantage over ours in any way whatever; and physically he could have no "sanative power" that I have not.

4. If mesmeric phenomena are the "development of faculties inherent in man," the exercise of its "sanative power" is no more a "*divine* work" than eating and drinking are divine, or than the trade of a carpenter is divine. But the assumption that "the Carpenter's Son" "performed His divine work through and by means of the same sanative power of the perfect human body and will," involves denial of the Holy Ghost. For in order that He might be capable of doing "*divine* works" at all, He was "anointed with the Holy Ghost and with power." In all these His humanity was utterly passive and impotent, as to the operative efficient power. Even His will and mental powers had to be energized from on high unto faith and confidence to speak the word which was followed by the work. In faith as a man he spake the word, and the Holy Ghost, *subordinated to the Person of the Son of man*, PROCEEDED, in accordance with the Catholic Faith, Himself to do the work indicated by The Word. The Son as a Person had no agency whatever in the works, other than indicating and expressing the Father's will; and then the Holy Ghost *proceeding from the Father and the Son*, proceeded to substantiate that word in a fact apparent to human eyes. He expressly asserts that of Himself he can do nothing. This is the language of Infidel mesmerizers or of any other. They say they do their mighty works from their own will and by their own inherent creature powers. He saith He doeth His by the Spirit of God, by the finger of God, and that the Father who dwelleth in Him, He doeth the works by the same Spirit at the Son's asking. And this is the law of miraculous divine agency. The worker of miracles is shown in the Gospel to be a person with whom the Father and the Son are by means of the Holy Ghost shed down from heaven; and when in faith and discernment as a spiritual person he speaks the word indicating the thing to be done, the Father and the Son verify the word of their servant by the Holy Ghost *proceeding* and making it a fact to the fulfilment of the word.

Infidels and wicked men, among the "*ablest*" of these sorcerers, have been taught of Satan to mimic the ways of God; for they speak a word, or make some sign or motion, and there is a *procession of power* to accomplish what they design. For they profess to mesmerize *at a distance*—from house to house—and even by sending the "sanative power" folded in a piece of paper!

Permit me, Mr. Editor, here to introduce a short paragraph from an address of a pastor to his flock on the commencement of the present year, 1847:—

"Suffer me, brethren, to caution you against a prevailing delusion of the power of Satan. I mean Mesmerism. Be not defiled with it; hate and resist it; for verily it is of the Devil. It is one of the signs that the end is near, as it shows the loss of discernment in the Church between God and Satan; between spirit and matter; between the visible world and the invisible powers of darkness which mix and meddle with all human affairs, and have their strong hold in fallen flesh: so that the wise of this world have come to the condition of studying Satan manifest in the flesh as a natural Science, the Science of Humanity, which they think will produce an era of light and blessedness. With such wicked apostacy the forbearance of God must be short."

5. If there be this "sanative power of the perfect human body and will," it cannot exist or be exercised away from a human person, inasmuch as it is the property of such person. For a person cannot act where he is not present; and he must come into *personal contact* with that upon which he acts. A man's spirit can act upon his own muscular system to the use of his limbs; but, immediately, upon nothing else whether it be parts of his own body or of that which is exterior to his body. A man cannot go out of his body and possess and use another person or thing, because he cannot go out of his body at all by an act of his will. And if he will lay hold of anything by contact outside of his body, he must use his limbs for that purpose. A man cannot be in New York and at the same time act in Boston; or, which is just the same, act by his will outside of his body, nor by his body beyond the reach of his limbs. And this doctrine the Rev. Mr. Townshend expressly asserts when he says: "I may sit and will forever that yonder chair come to me, but without the agency of my body it must remain where it is. All the willing in the world cannot stir it an inch. I must bring myself into absolute contact with the body which I desire to move." Yet he says by "making passes"—motions with his hands—in his own house he had put Anna M—— asleep and then wakened her, she being in another house; and at another time had done it by a simple act of his will at the distance of twenty-six feet, and through a wall. He says again: "We have seen that physical effects have been produced by one person on another from distances and through obstacles which render the supposition of a material substance emanating from the body absurd." He mentions, "a quarter of a mile." Now, physical effects must be wrought by some substance; if not material immaterial—if not by matter, by spirit. But he asserts the impossibility of a man acting at all beyond the reach of his body; and thus he asserts in one place that to be impossible which he here says was actually done. Again he says, that when he had so stiffened Professor Aggasis that he could not move a muscle, he "impelled him like an automaton across the room" by the wave of his hand, and without touching him. Mr. Townshend's body did not move him; his spirit did not; and no material substance could emanate from his body and do it. What then was it that thus moved about the Professor as if he had been a feather on a breeze? Could it be the wind set in motion by the wave of the Rev. gentleman's hand? Scarcely. Could it be the mutual attraction between the waving of the hand and the Professor, and the alternate repulsion when the hand reversed its stroke? Not this either; for in such case the attraction and resistance must be mutual, and the hand would have been burdened with the weight overcome in thus whisking about a human body. But by the rule that a man cannot act where he is not personally present and grasping by actual contact, how is it possible "that physical effects have been produced by one person on another from distances and through obstacles" intervening?

6. Precisely the same objections lie against using at any distanee long or short the assumed "sanative power of the perfect human body and will." That which operates must clasp and embrace or otherwise come in contact with that which is operated upon. "Sanative power" must intimately touch and operate upon that which is healed by it; for it cannot act where it is not. God himself cannot act where he is not. When the sick were healed in the Gospel, the substance of the Holy Ghost was the healing substance which came in contact with that which was healed, the same as he was in the tongue of the prophet, inditing words and using his tongue in their utterance. And so also the forcible ejectment of an evil spirit from one possessed. The "human body and will" are utterly incapable of such things, and could have no more efficacy in healing the sick than the sound of Peter's voice could have in killing Ananias and Sapphira. As little could the "human body and will" enter into Professor A., and stiffen his muscles like wood, and then whirl them about the room like a feather without any manner of contact with him. That which heals and operates intimately and thoroughly must as thoroughly and intimately pervade and embrace. If healing could thus be a natural human faculty, or say a quality, the case is still the same. A faculty cannot be exercised away from the person whose it is, nor can a personal quality exist out of a person. And this is the proper answer to the assumption that the phenomena of mesmerism are the development of faculties inherent in man: for a man cannot be in one place and at the same time develop and exercise his faculties in another place, be it distant one inch or one thousand miles.

7. The Rev. Mr. Saadby says: "I certainly know of some instances where a strong sanative and soothing power has been communicated at a distance by the transmission of a highly mesmerized material." That is, a piece of cloth has been endowed with human faculties and "the sanative power of the perfect human body and will," and sent out to heal the sick! It has been *humanized;* for human nature alone is capable of human faculties; and these cannot exist out of a human person; and so the cloth or snuff-box has been transubstantiated into a man! Let those who rail at popery look at this. It equals moreover the necessary influence arising from a dogma of the Universalists, i. e., that the evil spirits of scripture are merely human passions, or the evil qualities of human nature. These when about to be cast out of the demoniac, as intelligent persons, craved the privilege of humanizing a herd of swine, and went and entered into them! Mr. Townshend tells us that he sent a parcel of this human commodity to a lady folded in a piece paper! He had mesmerized Anna M—. "by sending to her from a distance a note he had carried about his person." In this sending the "highly mesmerized material" to relieve sickness, we may recognize Satan's mimicry of sending aprons and handkerchiefs to the sick from the person of St. Paul.

8. Mr. Townshend chooses to "*identify*" mesmerism "with the *fundamental life*" of man. But can this life exist out of a person? Can it be used by a person as they pretend to use "the mesmeric fluid?" Can a scrap of paper or other material be charged with human life as with the electric fluid, and sent about to heal the sick? We have no proof that life is a substance, or can exist out of a substance,—an organization of some kind. Another thinks it is "a vital electricity," serving as "a medium of communication from mind to mind." But this could no more be a human faculty, or human life, than air which conveys sound and is a medium of hearing, and sustains life; or than light, which conveys the images of things: for neither human life nor human faculties can exist out of a human person. Neither life nor any of its aliments are human faculties active or passive. They are not channels of information as the senses are, and the will cannot use them as its instruments. Faculties stand *in life;* but they are neither life nor any of its aliments. If there be "vital electricity" it can only feed animal life as air and food mysteriously do: but it cannot carry out thought from one person and tell it to another as they say the "mesmeric fluid" does by a simple act of the will. A person's consciousness cannot be where his individual life is not; but where life is there are both the person and the consciousness. But if "the mesmeric fluid" be "identical with the fundamental life" of man, wherever the "fluid" is the individual consciousness of every living person ought to be also. If the fluid pervades creation and is, as they say, a medium by which the mind sees and hears independently of "the wonted media of the senses," and serves also for the *transference of thought from mind to mind*, as they also pretend, every individual ought to be conscious of his own presence pervading creation, while he sees and knows and hears all things. The "fluid" thus becomes a universal person, or a life filling creation, as if it were Godhead. And they speak of its "developments" in accordance with these assumptions. A few weeks since a man in some respects intelligent and well-informed, assured me that an ignorant clown put into the mesmeric sleep had not only delivered most elegant and erudite lectures upon astronomy and other dark and abstruse sciences, but had accurately described the planet lately discovered, and explained its economy, even before the astronomers with their powerful telescopes had caught a glimpse of it. He assured me that he believed this to be all done by the natural exercise of the man's natural faculties, though on awaking he had no memory of it what ever remaining.

9. And Mr. Townshend in his chapter on "the Mesmeric Medium" says: "Thus if some phenomena seem to give a material character to mesmeric agency, others again more truly invest it with all the finer attributes of that subtle, elastic medium which pervades creation." If this all pervading substance in not material, it is immaterial; if not matter, it must be spirit; and if spirit it must be thinking and intelligent, and have free will, and must act from its own will in common with all spirits. He elsewhere calls mesmeric phenomena "the development of faculties inherent in man." The Christian Remembrancer identifies it with the powers and attributes of "the perfect human body and will." It is also called "a sixth sense," and made a medium pervading creation and encompassing and penetrating and filling all things and all persons,—and also a *basis* for all persons as being "identical with the *fundamental life*." Here is fearful clashing, as well among the mesmeric doctors and theologians, as between their doctrines and facts and the doctrines and facts of God's truth and God's creation. They confound human life with human senses and faculties, and with a fluid filling all creation,—and all pervading medium for conveying intelligence in general, and for the "transference of thought from mind to mind," being set in motion by the operation of thinking. They make it also the spontaneous producer of epilepsy, sleep-walking, hysterics, and lunacy: in short the το παν of materialism, pantheism, and atheism.

10. The Rev. Mr. Townshend, in treating of the mesmeric powers of the hand, says—

"If that be true which Shakspeare has affirmed, 'One touch of nature makes the whole world kin,' the influence of the human hand must be universally acknowledged. It has a language of its own; it can appeal from man to man; it can bless and it can curse; the most ancient belief connects it with authority and power. The holding up of Moses' hands gave victory to the Israelites."

Does he mean that Moses mesmerized the Amalekites that Israel might overcome them? But let us see. St. Paul classes "the doctrine of laying on of hands" with that of repentance, and of faith, and of baptism, and of the resurrection of the dead. It is, therefore, a Christian doctrine, and not to be given up to Satan. For what end did Moses lay hands on Joshua? What was given by laying on the apostle's hands? For what did our Lord ordain laying of hands on the sick? What does the Bishop say when he lays on hands in ordination? What is meant by it in Confirmation? Are we merely to see the "touch of nature" and the *mesmeric powers of the hand*, as Mr. Townshend seems to insinuate by asserting that the hand has power to bless and to curse? The uniform faith and practice of the Church, from the time that Jacob laid his hands on the heads of Joseph's sons down to this hour, involve the constant declaration that, by Divine appointment, the hand is used sacramentally for the attainment of "that which by nature we cannot have," for the conveyance of supernatural power, gifts, grace, and blessing, not one jot of which is attainable by any mere natural means. There is, therefore, naturally no more virtue in the human hand than in a stone. But since, as we find in Scripture, Satan mimics God's ways in order to seduce men into apostacy, it is easy to see why the hand is so much used in this subtle form of sorcery. "Manipulation," or action with the hand, is a term they apply to the act of filling a person with satanical power. The evil spirit waits upon the human act, and follows it in his work of power. And it is clearly a diabolical mimicry of the vital action of the hand, ordained of God for the Church.

I cannot close this controversy (on my part) without confessing my sorrowful conviction of the deep substratum of infidelity in the form of Sadduceeism, which pervades especially all the forms of the Protestant mind, leaving it unprotected against this snare of spiritual power and manifestation from beneath. By denying all spiritual manifestation, which of God was made a prevailing characteristic of the present dispensation by the gift of the Holy Ghost in His manifold gifts to the one Church in perpetuity, we have come to confound the operations of spiritual power with those which are merely natural, and thus "give place to the devil," coming up as an important ingredient in the composition of manhood. It results in the incarnation of Satan by *inhabitation* in human persons; and so mesmerism runs at once into materialism, pantheism, and atheism. Neither priests nor people see it, being blinded by Sadduceeism; while it is rapidly preparing for the last fearful acts of the close of the present dispensation, when the mystical Babylon shall literally become "the habitation of devils!" And then the Man of Sin shall be revealed, "coming after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." For that Mesmerism is a special forerunner, preparing the way for the fearful advent of that Lawless One, I most firmly believe. Its strength of delusion surpasses any previous putting forth of the power of Satan, as nothing can be more stupid, more grossly irrational, than the greater part of its pretensions; as for instance, that a man in the mesmeric stupefaction and *quasi* annihilation, should be able to see and describe a remote planet, invisible by distance except by the aid of powerful telescopes. I say that such delusion is truly wonderful! And in it we should see the magnitude of the sin of Christendom—the grieving and quenching the Holy Spirit given (for one office) for "discerning of spirits;" and now having so lost all spiritual discernment as to admit the devil as the most precious portion of man's natural endowment, and study him in our fallen flesh as studying the science of human nature. The fearfulness of the sin is amazing! the depth of the delusion is astonishing! the awfulness of the judgment to follow is appalling! No wonder the ancient prophets shrunk from even faintly beholding it afar off. What then must be the experience ot it to those who will be found in the train of the Man of Sin, when the fiery indignation is visited upon him, and the Lord shall consume him with the Spirit of His mouth, and destroy him with the brightness of His coming!

I here finish my testimony in this form against Mesmerism: I have no more to say.

CATHOLICUS.

St. John Baptist's Day, June 24, 1847.

For the Churchman.

EDUCATION.

Mr. Editor,—A very sensible correspondent of a New York daily paper, in a communication from one of the Western States, makes a remark to which I ask the favor of your directing particular attention by printing it in capitals. It is this:

"IN RESPECT TO EDUCATION, WE NEED NOT ASK WHETHER IT SHALL EXIST; BUT WHAT—WHAT SHALL IT BE?—RELIGIOUS OR IRRELIGIOUS? UNDER CHRIST, OR AGAINST CHRIST?"

This is indeed the true issue. That education which is not for Christ is against Him. It is vain to talk about general principles of religion, Christianity in the abstract, non-sectarian teaching, moral as distinguished from religious training, &c. &c. Morals will never stand without religion. Religion without Christ must soon come to naught. Christ must be received and followed as He has revealed Himself, with His whole and undefiled faith, His Church with the ministry and sacraments which He ordained for it, and the piety and charity, which it is His appointed means of teaching and nourishing. In these things the young must be instructed, if we would have them brought up "under Christ." And where else can individuals, or society, or the commonwealth, be safe? Educate them otherwise, and it is ten to one but in the end they enlist "against Christ." Then what will become of them, and of society and the commonwealth, as far as they can influence them or their destinies?

Will Christians send their children to the Church's schools, or to the world's schools? In providing for the education of the masses who must be provided for by others, will they do it in the Church's schools, or in the world's schools?

ST. MARK x. 14.

For the Churchman.

Dear Mr. Editor—The course pursued by the supporters of the sentence of Bishop B. T. Onderdonk has been very significant. They have not ventured to defend the reasonings or maintain the impartiality of the judges, but have rested their support on the fact that "the Court has decided the matter." If it is asserted that some of the judges were biassed and prejudiced, they reply, "the Court has found him guilty." If you say that old and stale charges of several years standing were furbished up and brought into action for default of any new matter, they answer, "The Court received them." If you examine the testimony of the witnesses by the lights of reason and experience, and expose the manifold errors, inconsistencies and misstatements, to use the mildest expression, they still answer, "the Court believed them." We have the same unvaried cry, the Court, the Court, the Court! and it is gravely maintained that because a chance majority was found on the side of condemnation, therefore every mouth must be stopped, and every conscience must confess the sentence was deserved, and the proceedings were just. A more glaring defiance of common sense as well as of Ecclesiastical principles was never attempted.

It is also said with an air of great triumph, what is the use of arguing the question, when there is no appeal? This is making a false issue. The subjects of inquiry are—Has justice been done? Is the sentence legal? It avails not to say, whether just or not the sentence must stand because there is no higher judicial power to revise it. We ask, why is there no such power?—because the Canon has not provided for it—it does not suppose that wrong will be done. Truly, the framers of the Canon must have had a most exalted idea of the wisdom and learning of the Bishops of the Church, and we must admire their dutiful and confiding temper of mind, though we may doubt the wisdom of taking so much for granted. It is a violation of the maxim, *Humanum est errare.* In every civilized country provision has been made for appealing from a lower to a higher court. In this State, for instance, a controversy about an article of the most trifling value may be brought before the highest tribunal. You may commence in one of the ward courts of this city—thence carry it to the Superior Court—thence to the Supreme—and thence to the Court of Errors—and years may be employed in the litigation. In England you may begin in the Court of Common Pleas, thence go to the Court of King's Bench—thence to the Court of Exchequer Chamber, consisting of all the judges of the three great common law courts; and thence to the House of Lords. So in criminal cases among us the decision of the judges and jury is liable to one or more reviews by higher tribunals, and it often happens that he who is pronounced guilty by a lower court is absolved by the upper. So careful is the law to guard against undue bias, or defective learning, or erroneous views by which even the most eminent men are sometimes governed, to the prejudice and injury of those upon whose lives or fortunes they are called to decide. These errors are perceived when subjected to the searching inquiry and the practised eyes of other great jurists, the right is made clear and the wrong redressed. Even in Turkey an appeal is often allowed to the Sultan from his subordinates, though it is a matter of grace not of right; and if in general the decision of one law officer is conclusive, in that country, I apprehend our Church legislators will not be willing to take the practice of Turkey exclusively for their guide. Yet strange to say in a case where reputation, and character, and honor are at stake, infinitely more dear to a Christian Bishop than the mere preservation of life, all these safeguards of revision and appeal are cast aside: trial follows close upon presentment, and sentence upon conviction. One may indeed move for a new trial before sentence, if *he can show that justice has not been done*, but as this motion must be made to the *same Court*, with the impressions of the trial fresh on their minds, and is equivalent to asking them, or the majority of them, to confess themselves grossly mistaken either in law or in fact, I apprehend the privilege will be found in effect utterly valueless. How, for instance, was it possible for the learned counsel of Bishop O. to study thoroughly the case, and review the long and intricate testimony, and examine the opinions of the members of the Court, and make out a bill of exceptions in the few hours that elapsed between the verdict and the sentence? The idea is absurd. And, because they could not do impossibilities, we are now told there is and can be no possible remedy.

Suppose a Bishop convicted on the sole testimony of one witness (for a majority hold such testimony sufficient to condemn) and sentenced to ten years suspension. And within a year that witness lying on his death bed should confess that his testimony was false, and himself morally a perjured man. According to the principles laid down by my opponents there could be no relief. The Court, the highest tribunal known to the Church, would have pronounced the accused guilty, and because no method is prescribed in the Canonical Code, for reversing such a sentence, he must be considered as such. This shows the folly of those who would have us rely with unfailing submission on the wisdom of the Court. Let it not be said that this is an extreme case and inapplicable to the present instance. It is by extreme cases that the worth of an argument or an axiom is tested. If it is good in one case, it must be good in all of the same species, though they may differ among themselves in various accidental circumstances. If our opponents will lay down the rule, *fieri non debet, factum valet*, as applicable to the case of Bishop O., they must not be surprised if we institute a rigorous application to other possible cases, and show the shocking results to which it will lead.

There have been instances in the history of English jurisprudence where great and eminent men have been put to death by the sentence of a court and the verdict of a corrupt and prejudiced jury, are we to be bound by such an estoppel from declaring our belief of their innocence? Sir Thomas More was condemned through the perversions of law uttered by Audley, the vile tool of Henry VIII, and the testimony of the perjured Rich, the Solicitor General; there was no appeal and he suffered accordingly. But, says Lord Campbell, the worst murders are those committed under the forms of law, by a corrupt judge and a packed jury. Probably it was as hazardous then to maintain the innocence of Sir Thomas More, as it would be now to assert that of Bishop Onderdonk, could his enemies deal with his friends as they wish, nevertheless many generations have pronounced him guiltless. So Algernon Sydney was convicted of high Treason by Chief Justice Jeffries on illegal and insufficient evidence which it seemed good to the Court to receive, and no doubt there were then partizans enough to cry out, 'The Court has decided, there is no appeal.' But though his head fell beneath the axe, his blood cried out for vengeance, and a solemn act of parliament did that justice to his memory, which while living he could not obtain. The whole world has ratified the appeal: the name of Algernon Sydney, the soldier and the patriot, is honored and revered, while that of the assassin Jefferies is synonymous with crime and infamy. If then the trial and sentence of Bishop Onderdonk have been the result of "party proscription," if the sentence is void for uncertainty, or the conviction contrary to evidence, and yet those who have the power in their hands refuse to redress his injuries or to do him justice in the sight of God and men, and cry out in the fulness of gratified vengeance, 'The court has decided, there is no appeal;' they may triumph for a few short years, and send their victim to the grave, bound and fettered with the illegal sentence of perpetual suspension. But when party violence has done its worst, when Puritan malignity can no more assail the lifeless form, when men's hearts have become softened by the lapse of time, and reason has dispelled the mists of prejudice and the delusions of credulity, an impartial posterity shall reverse the verdict, restore the maligned and persecuted assertor of Catholic truth to his lawful place among the prelates of the American church, and render to his calumniators and oppressors the recompense which they justly deserve.

Such, I doubt not, will be the result of the case, if we are to be overborne and silenced by the convenient plea of supreme and irresponsible authority. Men will not be thus rudely repelled from the exercise of the most sacred rights, sympathy with the oppressed and redress for the injured. They will not submit to the insolent boast *sic volo, sic jubeo*, whether uttered by a monarch or a bishop. They will not embrace the dictum of the attorney for the prosecution, though it seems to have been acted on by the majority, "that SUSPICION is enough to condemn a Christian bishop," when they know that such language in a court of justice towards the worst criminal would be abominably atrocious. It has always been a favorite mode of attack with unscrupulous agitators to suggest that some criminals are beyond all ordinary rules of law, and ought to be dealt with in a peculiar way. Such was the case with the managers for the prosecution in the trial of Warren Hastings before the House of Lords. Fox, Burke, and the rest wanted to go on in their own way, a way of course best adapted for procuring a conviction, but this Mr. Law, afterwards Lord Ellenborough, stoutly and most successfully opposed. Mr. Recorder Townsend, in his "Lives of Twelve Judges" says, "The unruly manager [Fox] was pinned down at every point to the strict rules of legal evidence, and greatly did his proud spirit chafe at the metes and bounds within which he found himself confined. He argued that whatever rule of law stood in the way of substantial justice could not be binding on the Lords; a most dangerous doctrine, which Law protested against in his own name, and in that of the people of Britain. Vol. I. p. 310. And again,—"Burke's remonstance was more eloquent than true. 'If in the pursuit of such criminals, the Commons, who could have nothing in view but substantial justice, were to be stopped at every step by objections drawn from technical rules and forms of pleading, then would the most dangerous criminals escape the vengeance of offended justice. Parliamentary impeachments, which were the principal, if not the only security for the preservation of the constitution, would be nugatory and vain; and the most corrupt ministers might pursue the most anti-constitutional career unawed by responsibility.' To this causistry Law made an impassioned rejoinder." p. 311. The necessity of proceeding on acknowledged legal rules was fully admitted and acted on by the House of Lords, very much to the vexation and displeasure of the managers. Had they been wanting in firmness or seduced by rhetoric and brilliancy, the situation of Hastings had been pitiable indeed, and justice trampled under foot.

If the court had been unanimous in their conviction of Bishop Onderdonk, or nearly so; had the reasons of the majority been sound and convincing, and those of the minority feeble and inconclusive; had the sentence recommended itself to the common sense of the community as dispassionate, well weighed, and the result of deliberate conviction, it would of course be extremely difficult if not impossible, to shake its effect, and submission would have been the wisest course for all concerned. But the court was not unanimous; the opinions of the minority are infinitely superior in acumen, logic, and argument: some of the opinions and principles asserted by the majority would subject a civil judge to impeachment; and we witness a strange variation from suspension to degradation and vice versa in the ballottings on the sentence. The public mind will ponder these facts, and form conclusions adverse to the conduct of those who found Bishop O. guilty, if in answer to well founded objections, they are met with assertion not argument; "we have found him guilty, we have suspended him for life, he cannot help himself and you cannot help him, struggle as you may, and talk as much as you please."

One proof of the *animus* of the judges in pronouncing sentence shall be adduced and I have done for the present. The Bishop of Vermont, Rhode Island, and Delaware say in their recorded opinions, that, were they at liberty to choose, suspension would have been a sufficient punishment to the Bishop of New York for the offences charged. But inasmuch as the Diocese of New-York would suffer greatly from its connexion with a suspended Bishop, they would in mercy to her vote for *degradation*. Thus they were willing to inflict a punishment *greater than the offence warranted* in order to save this Diocese trouble and embarrassment. What a beautiful union of justice and mercy! There is a sentence said to have been passed in Texas, which is somewhat similar, except that there the *mercy* was extended to the individual himself. "John Thompson," says the Judge, "you have been found guilty of murder, and death is awarded by the laws of your country for the crime. The time of inflicting the punishment is in the power of the court, and they wish to deal mercifully with you. I at first intended to fix some time next spring, to give you time for preparation, but winter is now setting in, the jail house is in very bad repair, and there are no blankets. To save you such discomfort, I sentence you to be hung to-morrow before the hour of two in the afternoon, and as soon after breakfast as is most agreeable to yourself, and you can communicate your wishes to the sheriff."

JURISCONSULTUS.

For the Churchman.

Rev. Mr. Editor,—There is a rubric in the Book of Common Prayer which reads thus,—"*Here the people shall say*, Glory be to Thee, O Lord." As much difference of opinion arises from the fact that these words are frequently sung, and as common sense forces the conclusion, that some good reason must exist for singing that which the rubric directs shall be *said*, I shall endeavor to ascertain just where and what this reason is.

In the first place, then, I apprehend that the Church does not make the distinction between saying and singing, which the People generally suppose to have been carefully made;—and, if it be in violation of rubrics that portions of the ritual directed to be said, are *sung*, how happens it that in some Cathedral Churches, the entire service has always been sung? Is ancient usage of no avail, when the meaning of a rubric is dark?

Secondly: Is it not probable that the conjunction *or*, as in "said or sung," is intended to show that the ground on which a preference may be given in cases where there is a choice of alternatives, is the fact that both these terms, namely, *said* and *sung*, convey to the mind a simple idea of *utterance;* and if so, is not this of itself a sufficient authority for the *seeming* disregard of the rubric where there is no alternative, as for instance in the case before us, "*Here the People shall say, &c.*" But if these terms are synonymous, must not singing mean saying? Certainly it must,—for, what is it to *sing* a portion of the service, if it be not to *say it in musical measure?* And we all know that, to the ears of some persons, both *reading aloud* and *singing*, are but comparative degrees of musical utterance. It should also be borne in mind, that the only exigency of the kind that the query supposes may occur, must necessarily be, where the rubric directs that a psalm or hymn shall be sung,—all other cases being furnished with alternatives, or else requiring only that the thing shall be *said;* and what congregation have not felt that they would gladly have *read* the psalm or hymn in alternate verses with the Minister, instead of gazing at each other with profound amazement, whenever it has been suddenly, yet definitely ascertained that nobody present knew how to start the tune?

Thirdly: In further support of the view that the Church makes no real distinction between saying and singing, I shall adduce one argument from the Prayer Book itself.—By referring to the Communion Office, you will find that a portion of the Trisagium reads thus,—"Evermore praising thee and *saying*." Now, the Trisagium is generally *sung*, and every body seems to admit that such *ought* to be the case, as it is evidently an ascription of *praise;*—nevertheless, it is not generally sung, merely because every body is agreed as to the propriety of the thing, but rather because the *rubric* allows that it *may* be sung. Thus, the rubric allows that the Trisagium may be *sung*, and sung too, as the actual alternative of being *said*, while at the same time the People are compelled, by the words of the Trisagium, a Hymn which carries *prima facie* evidence that it was always intended to be sung,—to declare, that they will be "evermore praising . . . . and *saying* . . . . Glory be to Thee O Lord . . . . Observe here, the very language of that passage, which is the subject of the rubric now under consideration, namely, *Glory be to Thee O Lord;*—and is not this good authority for singing this passage? Does it not also show, conclusively, that *singing* is nothing more or less than *saying in musical measure?* How then can it be said that a rubric is violated, by the choice of an alternative *therein implied?*

I think I have now said enough to show, that the main object of the rubrics is to secure the *actual performance* of those portions of the service to which they are respectively attached, and not at all to direct, by absolute sway, the *degree of musical utterance* with which such service must be performed.

R.

For the Churchman.

THE PROTESTANT CHURCHMAN.

Mr. Editor.—The above-mentioned hebdomadal occasionally boasts of its extensive circulation. Is it generally known by what means that circulation is obtained? For the information, then, of the uninitiated, be it understood that the Protestant Churchman owes its prosperity to the active endeavors of the Jesuitical agents whom it employs to visit the parishes of the diocess, and without consulting the clergy, force its circulation among those who are strangers to its history and reputation.

These gentlemen, however, notwithstanding their plausibility, are not always successful; and their ingenuity in endeavoring to defend a bad cause is sometimes severely tested. One of them lately found his way into a northern parish, and, as usual, without consulting the rector, waited on several Churchmen, who, with one or two exceptions, (to their credit be it spoken,) declined subscribing for the seditious organ. The following dialogue, which occurred in the course of this interesting canvass, is worthy of notice, as throwing some light on the progress of Protestant development:

"Will you subscribe for the Protestant Churchman, sir?" said the agent to an intelligent parishioner.

"No sir!" was the decided reply.

"Why not, sir?" asked the agent.

"I do not like its character and objects," was the response.

"But," continued this persevering agent, "you might subscribe for the paper for six or even for three months, and read it as a *curiosity!*"

This modest agent said nothing about the *tone* and *temper* of the journal which he wished to circulate—he would not refer to its *schismatical origin*, and to its *false doctrine;* but he thought that a Catholic Churchman might innocently subscribe for it, read it as a "*curiosity*," take it to his home and exhibit it, I suppose, to his wondering family as some "monstrum horrendum informe ingens cui lumen ademptum." How this novel plea of *curiosity* will be received (risum teneatis) we may easily infer. We close with a single suggestion. When the editor, or editors, again boast of the extensive circulation of the Protestant Churchman, will they also faithfully mention the means by which its subscribers are obtained?

PROH PUDOR.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 10, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs

In the Protestant Churchman of last week we find a communication from "The Rector of St. James's," (Dr. Empie,) Richmond, Va., in regard to the loan of that Church on Whitsunday to the Presbyterians, then convened in General Assembly at Richmond. From this communication we make the following extract:

> *The facts of the case* referred to, are briefly as follows. When I first learned that the General Assembly of the Presbyterian Church was to sit in Richmond during the same time that I expected to be *absent* from my Parish, in attendance upon our own Convention at Winchester, (during which period of time, my Church would of course be closed,) thinking that our Presbyterian brethren had Church accommodation enough of their own in this city, without needing the friendly aid of others, I had concluded to leave my Church closed during my absence, from the Sunday after Ascension to Trinity Sunday: and I accordingly announced this determination to some of my brethren. But I afterwards learned, *and was fully assured*, at the time, from three distinct and reliable sources, that *owing to peculiar circumstances* then existing, our Presbyterian brethren would not have Church accommodation enough for their General Assembly, and the vast numbers that would flock into the city upon that occasion, and that they had declared themselves seriously at a loss how to manage; I then, immediately just before leaving the city, in the simplicity and honesty, and under the promptings of that Christian spirit, which "does as it would be done by," in conference with my Vestry, offered to them the use of St. James's Church, on Whitsunday and on the preceding and succeeding week days; if in the meantime they should find occasion for the use of it.

Having thus stated the facts of the case, Dr. Empie proceeds to vindicate himself from the charges of irregular and uncanonical conduct, and of having desecrated the Church. Dr. Empie argues that the 36th general canon was designed as a guard against impostors and others falsely pretending to be accredited clergymen of the Protestant Episcopal Church, and has nothing to do with the loan of a vacant Church. The loan of a Church under such circumstances, he contends, is by no means uncommon, but sanctioned by respectable usage in all sections of the Church.

The charge of "desecration" is met first by a reference to general principles, and secondly, by a reference to facts and precedents. On the former head Dr. Empie remarks:

> The second charge is, that by the course he pursued he "desecrated the church." This must mean, that the Rector of St. James appropriated it to purposes inconsistent with those for which it was, by a solemn and prescribed form, consecrated to Almighty God. Now, according to our form for the consecration of churches, they are thereby "separated from all unhallowed, worldly, and uncommon uses, and consecrated to the service of God, for the performance of the various offices of religious worship." And this again is in exact coincidence with the 88th canon of the Church of England, which excludes from the Church every thing "secular" that would profane it; but contains not the remotest allusion to religious services that might be performed by other denominations of Christians. Now, if there is any sense in the assertion, that the Church was "desecrated" when we *loaned the use* of it to others, at a time when we did not intend, and were not able to make use of it ourselves, then the "desecration" must consist in loaning the temporary use of it, for the religious services of those who, though substantially orthodox Christians, are nevertheless non-Episcopalians. As to those who are capable of such papal bigotry and intolerance, as to pronounce this a "desecration," we shall leave them for the present, in the undisturbed enjoyment of their own sentiments. We submit it to the common sense of the Episcopal and Christian community, whether a church that is consecrated to God for religious purposes, is, or can be desecrated, by being, with due permission, appropriated to religious purposes, by orthodox non-Episcopalians; or by being temporarily loaned to them for this express purpose.

On the latter, Dr. Empie gives us the following statements:

> There is no law, divine or human, (we repeat it,) that condemns or forbids the course pursued by the Rector and Vestry of St. James, in the matter now under consideration; and *we proceed to prove by facts and authorities*, by the views and practice of the soundest divines and high church Bishops of the American Church, that our opinion and practice on this subject have been approved and sanctioned by them.
>
> It is *a fact*, that all over the United States it has heretofore been thought consistent with our canons and our consecration service, and has been quite a common practice, on emergencies, to *loan the use* of our churches for the meeting of our own Conventions not only, but also for the meeting of other similar ecclesiastical bodies, who hold substantially "the faith once delivered to the saints." And some of our churches have, in the same way, by almost common consent, been loaned annually for the anniversary *business* and discussions of Bible, Prayer Book, Tract, Education, Temperance, and other benevolent and charitable institutions. Our churches, also, everywhere, even with Episcopal approbation, have been *loaned* for holding in them, sacred concerts, oratorios, and rehearsals; and I have attended on such occasions in some of the New York Episcopal Churches, when for the time, they seemed to have been converted into mere *Theatres for amusement and display*. Nay, our churches have even been yielded for literary and political, and other anniversary celebrations; provided the minister of the Gospel was called in, and the services began and were closed with prayer. We are not vindicating, nor do we approve, this latitude of practice, where it can possibly be avoided; but we state *the fact* as it is and has been, not in our large cities, but in our small cities and villages all over the United States, as far as our knowledge has extended. And this general practice has been defended on the ground, that *the religious services* brought this practice within the spirit and the requirements of our Consecration service. Against this free interpretation and practice, individuals have indeed declaimed; but no law, general or diocesan, has prohibited it. Nay, it is *a fact*, that *several of our high church Bishops* have sanctioned it. I was myself once present at St. Paul's Church, New York, when Bishop Hobart had *loaned the use* of that Church to Columbia College, for the purpose of holding their commencement in, and the commencements of William and Mary College in this diocese were long held regularly, every 4th July, in Bruton parish church. Our own, and the different denominations generally styled orthodox, have been so circumstanced in our country, that we have constantly stood in need of each other's friendly help; and the very necessity of the case has produced a spirit of mutual accommodation and courtesy. When our larger Conventions meet in the smaller towns of this diocese, where we have not church room for all our people, all the other denominations loan us the use of their churches, and we occupy them with our own people and services. And hence throughout the State, in a spirit of Christian reciprocity, when any of the orthodox denominations hold their large annual meetings, *and when they have not church room enough of their own*, (not when they have, for then it is not called for; but when they have not church room enough *otherwise*,) the use of our churches is loaned to them, as theirs, on similar occasions, are loaned to us. Having always (except now) lived in places comparatively small, this has been *my practice all my life long*, under every Bishop, and as far as I know and believe, *with the consent* of every Bishop under whose Episcopal supervision I have lived; and I can see no sufficient reason for altering it, when the emergency renders it a duty of Christian courtesy and brotherly kindness. At the same time it is admitted, that if he is at home, and able to officiate, no clergyman of our Church ever should surrender the great holy days of the Church to any emergency. As to this point, however, of surrendering the use of the church, on ordinary Sabbaths for any emergency, when the minister is present and able to officiate, I may perhaps go too far; but as to loaning the use of our churches (on an emergency such as that now under consideration) to our brethren of the orthodox denomination, *when we cannot, or do not intend to use them ourselves*, the highest Church authority in the country is, and has been in favor of it. *Bishop Hobart*, under such circumstances, loaned the use of one of his churches to the Evangelical Lutherans. *Bishop Onderdonk*, of Pennsylvania, loaned one of his churches to the Presbyterians. *Bishop Kemp*, of Maryland, declared he saw no reasonable objection against this practice. And on this Article, as far as I know and believe, (*for I know I consulted them*,) I did not differ in opinion from Bishops Moore, Hobart, and Ravenscroft.

Although no request has been made of us to this effect, yet we have thought it due to Dr. Empie to give the substance of his explanation and defence, the whole of which we would have inserted with pleasure had we been desired.

Towards the end of his communication Dr. Empie says—

> We may now add, that the communication of an anonymous scribbler in the New York *Churchman* of May 29, is in a style of declamatory scurrility—of virulent invective and denunciation, equally beneath the gentleman and the Christian; and receives this passing notice, only out of respect to the Editor, who, without remark, has felt it not incompatible with his duty, to honor that communication with a place in his pages.

Under the circumstances we must decline the passing tribute of respect which on another occasion we might be happy to receive from the same source. *Adsum qui feci: in me convertite ferrum.* We mean to say, that by having admitted the communication, we have made ourselves responsible for every thing in it beneath the character of a Christian and a gentleman. But we have yet to learn that it contains any thing of the sort. The facts were attested by the minutes of the General Assembly, and we are not aware that an honest expression of opinion respecting them, or of the strong sense of indignation which they inspired, is forbidden by any manly code of honor or of Christian courtesy. Indeed, we are surprised that a man of Dr. Empie's learning and politeness should think to prove our correspondent's language wrong by applying to it the epithets of "virulent invective" and "scurrility," or refute his opinion by terming it "papal bigotry and intolerance." Perhaps it would be better for us all to be content with an outright expression of our feelings and opinions, and leave the public to judge of our respective claims to good sense and good manners.

How far Dr. Empie's explanation and defence may go to change our correspondent's opinion of the main fact, is a question which we shall leave to our correspondent himself. Our chief concern has been to set the facts in their true light, and to give Dr. Empie all the advantage to which his precedents, and especially his High Church precedents, entitle him. But Dr. Empie, at the close of his communication, lets out a secret which is worth knowing—

> It has been said, that the course of Dr. E. is to be regretted, because it may tend to divide the forces of the Protestant Episcopal community, which ought, unitedly as one man, to agree in opposing the enemies of our Protestant Church; and because the friends of Puseyism will avail themselves of it, to object and sneer and taunt, and huff, and injure the Protestant cause. But *duties* cannot be neglected, because the enemies of truth, order and godliness, are ever ready to pervert every thing we say and do, to further their own wrong purposes. It is ever to be regretted that our good should be evil spoken of; but we must not forbear to do good because enemies lie in wait to misinterpret it to the injury of religion. It is equally deplorable that men should make more ado about "mint and cummin," than about the "weightier matters of the law." But "duties belong to us, and events to God," who knows how to take care of his own cause. To forbode such evils, is ascribing too much importance to the solitary act and opinion of an obscure individual like myself. *I stand alone in this matter.* The other Churches in the city did not concur with me; for my course was not the result of conference with them.

Dr. Empie is an honest man who acts out the convictions of his conscience; but what are we think of those who, holding the same views with himself, blame his conduct from the unworthy motives which he mentions? men who pretend to a love of the Church which they do not feel, and pay an outward conformity to the Church's requirements for no better reason than a fear of the lash which "the friends of Puseyism" may use in exposing their violations of them? But even here we would rather rest our eye on the good than the evil. It is well that men, for whatever reason, adopt the course which Church principles require. If they begin with a wrong motive it does not follow that they will end with one. They may now regret Dr. Empie's course and pursue the opposite one, only from a fear of the just censure of sound Churchmen; but let them persevere in their new course, and after a while habit will render it easy and delightful; and what was begun from fear of those who now "smite them friendly and reprove them" will come at length to be followed for its own sake and from a sincere love of its beauty and excellence.

We do not know the author of "Sterling Principle,"* but we do know that the sentiments which he utters have taken deep root in the minds of many both of the clergy and laity of this diocese. Two of the Bishops of our Church are at this moment under sentence of suspension without limitation of time or condition. They have endured this sentence for nearly three years, and during this time have given such proofs of Christian submission, humility and holiness of life as have moved the sympathies and gained for them the regards and approval of all good men. They have not been deposed, but only suspended; not deprived of the right of office but only restrained from the exercise of the right. The right still remains, and cannot be lawfully extinguished except on a new presentment and trial followed by degradation. The Church, therefore, is bound in the case of both these bishops to see that this right be sacredly respected. In the case of neither of these Bishops, however, is there any power in the Church competent to remove this sentence; and yet, unless some provision be made for putting an end to the sentence, the Church will be guilty of the most manifest oppression and tyranny. We do not say this with any wish to exasperate the minds of others; but from a deep conviction of its truth, and from an honest wish to avert evils which are impending over our ecclesiastical confederacy. We hear it said that by avoiding exacerbation, and by addressing the Bishops in the language of respectful petition the desired end, in one or both these cases, may be gained. What end? The termination of the suspension? We cannot doubt the willingness of the Bishops to concur in the accomplishment of such an end. But this is not *our* end. Our end is *a government of law*, as the only means of preserving our ecclesiastical confederacy; and we believe it to be essential to this end, first, that relief be granted to both these suspended bishops; and secondly, that it be done in a canonical and orderly way. The refusal of relief, or the bestowal of it by an exercise of power not authorized by the Canons of the Church, would both tend to undermine our existing organization. The sentence of indefinite suspension, where there is no power to revoke it, ought never to have been imposed; but since it has been imposed the only way to put an end to it, consistently with the sound principles of our ecclesiastical confederacy, is by some *legislative* enactment on the part of the General Convention.

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* See Churchman of last week

Our English papers by the Caledonia are quite barren of news.

In the House of Lords, June 8th, the Marquis of Lansdowne (President of the Council) brought in the long-expected bill for establishing the bishoprick of Manchester. In the debate on the motion for its second reading, June 10th, the mover, Lords Brougham and Stanley, Earls Fitzwilliam and Powis and the Bishops of Salisbury, Oxford and Bangor, took part. There was a general recognition of the necessity of an increase of the number of bishopricks. Lord Stanley expressed himself rather in favor of giving each bishop a suffragan than creating 24 new sees. The Bishops gave the bill their cordial assent, as did Earl Powis. Lord Brougham would reserve what he had to animadvert till a later stage. Earl Fitzwilliam wished to see a large increase in the number of the bishopricks. The bill provides that the incumbent of the new see shall have a seat in the House of Lords only upon the death of some one now on the bench, the two Archbishops, London, Durham and Winchester excepted, so that seniority shall be the qualification. Lord Stanley objected to this on the ground that junior bishops were as much needed as old and infirm ones. The population of the new see is stated at 1,123,000. The second reading was agreed to, but from one or two expressions let fall there is a likelihood that the bill will be elbowed out by the crowd of business attending on the hurry of a last session.

The Archbishop of Dublin's Bill in relation to suppressed sees in Ireland was read a first time the same day.

The bill for the trial of clerical delinquents was referred to a select committee.

No little interest was excited by a debate brought on by the Bishop of Exeter as to whether clergymen would be allowed to hold the post of school-master under the new Government system of Education. The Marquis of Lansdowne denied their right to do so, and the Bishop of Norwich joined him in reflecting on the Bishop of Exeter. It was finally conceded that in cases where the master received no salary from Government he might be in orders.

Two new candidates for the University of Cambridge are to be brought forward, J. G. Shaw Lefevre, Speaker of the House, and Viscount Feilding, son of Earl Denbigh. The former will represent the Whig interest and be supported by Trinity College; the latter will be held up by those who are dissatisfied with Mr. Goulburn on account of his supporting the grant to Maynooth.

We published a few weeks ago a sentence of excommunication against a German Prince by the Archbishop of Breslau. We learn now that the Prelate has been put under arrest for a month in his own palace by the Government for publishing it without being specially authorized thereto.

Accounts from Rome mention the death of Cardinals Acton and Micara, the latter the head and front of the liberal section of the College. He had recommended sweeping alterations, *e. g.* an agrarian law for re-settling the tenure of lands in the States.

It is said that there are four cases of disputes between Anglo-Roman Ecclesiasticks (converts?) at Rome waiting for the Pope's decision.

The Times states that Mr. Newman was ordained sub-deacon and deacon at Rome in Whitsun-week, and on Trinity Sunday received the priesthood at the hands of Cardinal Fransone in the church of the Propaganda.

To Correspondents.

A Communication on the Laying of the Corner-stone of Grace Church, Brooklyn Heights, is received.

Last Sunday was the FOURTH OF JULY, and it was gratifying to observe that the feelings excited by the Anniversary of Independence were not manifested in a way unfitted to the Lord's day. The customary "demonstrations of joy," the term commonly applied to the firing of guns, crackers, &c. which precede the Fourth, continued till late on Saturday evening, and burst out very early on Monday morning in the fullness of tumultuous uproar. But from 12 o'clock Saturday night to 12 o'clock Sunday night the same stillness prevailed which usually distinguishes the Lord's day. This is creditable to our city. The proper service for the Fourth of July, when it falls on Sunday, or when its religious celebration is desired, which was set forth some years ago by the present Bishop of the Diocess, was used in some of our Churches, but whether in all, or in how many, we are not informed.

Our paper this week contains a melancholy announcement, the decease, we mean, of the Rev. P. W. Alston, of Tennessee. Mr. Alston was a sound Churchman, an accomplished scholar, a man of fervent piety and of vigorous and brilliant mind. He was a warm friend to our Journal, and an accasional contributor to its columns. Had his life and health been spared, he would have been a member of the next General Convention. His loss at any time would be a severe trial, but at the present particularly awakens in us sentiments of deep mourning and sorrow.

We learn from private letters received in this city, that at the late Convention of the Diocess of Illinois, the Reverend James B. Britton, Rector of St. Paul's Church, Chilicothe, Ohio, was chosen an Assistant Bishop.

LETTERS ON AGRICULTURE FROM HIS EXCELLENCY GEORGE WASHINGTON PRESIDENT OF THE UNITED STATES TO ARTHUR YOUNG, ESQ. F. R. S. AND SIR JOHN SINCLAIR, BART., M. P. *with statistical tables and remarks by Thomas Jefferson, Richard Peters and other gentlemen on the economy and management of farms in the United States. Edited by Franklin Knight.* Washington: Published by the Editor. New York: Baker & Scribner, and William S. Martien, 4to pp. 198.

The contents of this volume are very fully set forth in the title-page which we have here quoted. We must add however that it also contains *fac-similes* of Washington's hand-writing, many of his letters to Sir John Sinclair being engraved expressly for the work. It is also illustrated with engravings,—an elegant portrait faces the title-page and views of Mount Vernon, the tomb &c., are interspersed through the volume. The whole mechanical execution is above and beyond praise,—a more sumptuous quarto need not be expected from the press: paper of the first quality, type leaded and double-leaded, margins of the most liberal width and a rich substantial binding are its external and unimpeachable recommendations.

The matter will commend itself to those engaged in agricultural pursuits and no less to those who would study Washington's character. The editor has clearly made his work a labor of love. As well his own as the publisher's outlay deserve a large return.

We have also received the following books and pamphlets, more particular notice of which is delayed till next week.

"History of the Conquest of Peru. By William H. Prescott." (Harper and Brothers.)

"Essay on the Generative Principle of Political Constitutions." From the French of DeMaistre. (Boston, Little & Brown.)

"The Sabbath-School Minstrel." (Lewis Colby & Co.)

Journal of the Alabama Convention, and a Sermon by Bishop Cobbs.

Littell's Living Age, The Young Churchman's Miscellany, The Evergreen, The Columbian Magazine, The True Catholic.

TEETH: their structure, diseases, treatment,—illustrated by numerous engravings. By John Burdell, Dentist. New York: Fowlers and Wells, Phrenological Cabinet, 131 Nassau street, and by booksellers generally. 1847.

"The Pictorial History of England" continued. Harper & Brothers.)

"Lives of Madame Guyon & Fenelon." By Prof. Upham. (Harpers.)

Traill's Translation of Josephus, No. 2. (Harpers.)

Virtue's edition of the same. No. 2.

"Charles Linn. By Miss Chubbuck." (Colby & Co.)

An Extract from the Journal of the Protestant Episcopal Church in the Diocese of Tennessee.

COLUMBIA, Friday 18th June, 1847.

After the usual order of opening, the President announced, with the deepest emotion, the sudden death at this place of the Rev. P. W. Alston, Rector of Calvary Church, Memphis, and a member of this Convention; whereupon, on motion of the Rev. Dr. Wheat, the following Preamble and Resolutions were unanimously adopted:

Whereas, the proceedings of this Body have been peremptorily interrupted by the sudden death of a distinguished and important member, the Rev. Philip William Alston, Rector of Calvary Church, Memphis, and

Whereas, in this event, the Diocese has lost a most able and successful supporter of the peculiar and distinctive claims of the Church—in the pulpit and from the press, "banishing and driving away all erroneous and strange doctrines contrary to God's word," while with a lively Catholic spirit he as diligently "maintained and set forward quietness, peace and love among all Christian people"—

The Journals of the Church and her sacred literature have lost a most accomplished and admired contributor, and her rising sons one of the most promising of their number—

His immediate parishioners have lost their eloquent and instructive preacher, their wise counsellor, their faithful pastor, their admirable model of sound Churchmanship—

His relations have lost the fondly cherished ornament and hope of their name and family—

His honored wife and only child have lost their charming companion and provident head—and

Our Bishop has lost a dutiful son in the Gospel, and his clergy a faithful and well-beloved brother—

Therefore, resolved, that with this unexpected and severe chastisement, we stand in awe of God, humbly confessing our sins and earnestly imploring the promised aid of the Holy Ghost the Comforter.

Resolved, That while we weep and lament this sad bereavement we acknowledge our sadder need of the awful warning to instant watchfulness, more active zeal, and all fidelity in our respective spheres of duty to the Church.

Resolved, That in cordial sympathy with the bereaved family and parish of the deceased, as sharers of their sacred sorrow, and from a personal appreciation of his endearing virtues, we will also wear the usual badges of mourning.

Resolved, That the Rev. Mr. Crane and Mr. William Steele be requested to take in charge the body of the deceased, and convey it to his family at Randolph; and that, after the proper services at the church, the members of this Convention will accompany it in procession beyond the limits of the town.

Resolved, That this record be entered upon the Journal, communicated to the family of the deceased, and published in our Church periodicals.

THE SECRETARY.

☞ Will our exchange papers copy the above?—[ED. CH.

Married.

On Wednesday, 30th ult., at St. John's Chapel, by the Rev. Bishop DeLancey, BENJAMIN A. MUMFORD, to Miss MARTHA M., daughter of the late Jacob Van Voorhies, Esq.

In Trinity Church, N. Y., June 30th, by the Right Rev. Wm. H. DeLancey, Bishop of Western New York, the Rev. G. W. TIMLOW, Rector of Grace Church, South Middletown, to Miss CAROLINE E., daughter of Dr. Wood of Ramapo.

On Wednesday, the 30th of June, at Reading, Conn., by Rev. Joseph P. Taylor, Mr. EDWIN L. CANFIELD, and Miss LUCY A. BASSETT, both of Reading.

DOMESTIC INTELLIGENCE.

CONFIRMATIONS AND OTHER SERVICES BY BISHOP DE LANCEY IN THE DIOCESE OF NEW YORK.

July 1. At West Point, consecrated the "Church of the Holy Innocents," Fallsville, confirmed two persons, preached and administered the holy communion.

July 3. At Stockport, Columbia county, consecrated the Church of St. John the Evangelist, preached, confirmed fourteen persons, and administered the holy communion.

July 4. At Hudson, in Christ Church, in the morning, preached, and administered the holy communion, and in the afternoon confirmed thirty-six persons.

On this tour since the 3d of June, Bishop DeLancey has officiated in twenty-seven parishes, consecrated five new churches, ordained two priests and fifteen deacons, (including one from Connecticut and three of Western New York,) preached twenty-four times, administered the holy communion eight times, married two couple, and travelled about fifteen hundred miles.

DELAWARE.—The Journal of the proceedings of the Fifty-seventh Annual Convention of the Protestant Episcopal Church in this Diocese has just been published, in an 8vo of 39 pages. The Convention was held in St. Paul's Church, Georgetown, May 26th and 27th, and was attended by 5 of the clergy and 24 lay-delegates. An account of its proceedings, and a list of standing committee and delegates to the General Convention has already appeared. We annex an abstract of Parochial Reports. Baptisms (adults 13, infants 87)—100; confirmed 25; communicants (added 22, lost 31)—483; ordained 2 Priests. There are 13 ministers canonically resident in the Diocese.

An article of the Constitution of the Church, the 3d, was proposed to be amended so as to allow "clergymen canonically resident engaged as Professors or Instructors of Youth in any diocesan institution or in any academy or seminary of learning," also "Chaplains in the Navy or Army of the United States" to be members of the Convention, provided they shall have been personally resident in the State not less than one year. Further that no clergyman of advanced years or infirm health who has once been entitled to a seat in Convention shall lose his right to it by ceasing from active duty. These alterations were approved by the Convention.

PENNSYLVANIA.—*Church of the Messiah*, Port Richmond, Philadelphia co. The Corner-stone of this Church was laid by the Bishop of the Diocese, on Monday afternoon, June 28, with the appropriate ceremonies. The Bishop delivered an address.

It is to be a Gothic edifice, large enough to seat nearly six hundred persons, and for its size and style it will probably cost less than any other structure of the kind in this vicinity. The architect is Mr. John Notman of this city.

We are glad the Church has occupied this important point; under the pastoral charge of its estimable Rector the Rev. Samuel Hazlehurst, we anticipate for the new Parish an onward course of peace and prosperity.—*Banner of the Cross.*

On the fourth Sunday after Trinity [June 27th,] at St. James's Church, Philadelphia, the Right Rev. the Bishop of the diocese admitted Mr. Robert J. Parvin and Mr. J. Wragge Shackelford to the Diaconate; and the Rev. David H. Macurdy and the Rev. Alexander G. Mercer to the Priesthood.

Morning Prayer was said by the Rev. Dr. Morton, Rector, of St. James'. The sermon was preached by the Rev. Dr. Upfold, Rector of Trinity church Pittsburg, from 2 Cor. v. 19. "That God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." The Candidates for the Order of Deacon was presented by the Rev. Thos. J. Davis; the Candidates for the Order of Priests, by the Rev. Dr. Morton. The Bishop was assisted in the distribution of the elements at the Holy Communion by the Rev. Dr. Upfold, the Rev. Dr. Morton, the Rev. James Bonnar, B. D., and the Rev. J. B. Colhoun, M. D.

The Rev. Mr. Shackelford, is an Alumnus, of the present year, of the General Theological Seminary; the Rev. Mr. Macurdy an Alumnus of one year's standing.—*Ib*

MISSOURI.—On the Third Sunday after Easter the Bishop admitted to the holy order of Deacons, in Grace church, St. Louis, Mr. John W Dunn. Morning Prayer was said by the Rev. Mr. Cressey, rector of the parish, who also presented the candidate. The sermon was preached by the Rt. Rev. the Bishop.

The Bishop has placed the Rev. Mr. Dunn in his Diaconate with the Rev. Mr. Corbyn, rector and Missionary in Christ church, Boonville, who will also extend his ministrations to St. Mary's church, Fayette, in which parish they are about to erect a neat rural Gothic Church edifice.—*Ib.*

ALABAMA.—The Sixteenth Annual Convention of the Protestant Episcopal Church in this Diocese, as we learn from the Journal just received, was held in Christ Church, Tuscaloosa, May 6-8th. There were present 12 of the 18 clergymen belonging to the diocese, and 26 delegates from 15 parishes. 12 parishes were not represented. The following standing committee was chosen: Rev. Messrs. N. P. Knapp, F. B. Lee, and J. H. Linebaugh of the clergy, and Messrs. C. Taylor, H. L. Alison, and J. A. Purnell of the laity. Delegates to the General Convention, clerical, Messrs. Hanson, Lee, Marbury and Massey—lay, Messrs. Conley, Garrow, Tayloe, and Wilson. No business of importance seems to have been transacted.

From the abstract of Parochial Reports we learn that there have been baptized, (adults 43, children 374)—417; confirmed, 106; communicants (added 149, lost 55)—716; ordained, 1 deacon and 4 priests; consecrated 1 church. Three parishes were admitted into union with the Convention.

The next meeting will be held in Christ Church, Mobile, on the 4th Thursday in February, 1848.

Notices.

☞ The institution of the Rev. S. R. Johnson, D. D., late of Indiana, into the Rectorship of St. John's Church, Brooklyn, will take place on Sunday morning, the 11th, (the 6th Sunday after Trinity.)

July 10th, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—This Church is open for Divine service on Sundays at the following hours—10 1-2 A.M., and 4 P. M.,

The third service to be discontinued until further notice.

New York, July 10th, 1847.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—A regular meeting of the Board of Managers of this Society will be held in the Sunday School-room of the "Church of the Ascension," on Monday evening next, (12th inst.,) at 8 o'clock.

THOS. P. CUMMINGS, Rec. Sec.

New York, July 12, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 1-2 P. M., and for Sunday School at 2 1-2 P M. Regular services every Wednesday evening at 7 1-2.

All who are friendly to the support of *Free Churches*, are respectfully invited to attend.

Donations for this church are earnestly solicited. It is the *only* church in a wide range of population where the seats are all free. Brethren, we feel the importance of sustaining this enterprise, and we feel our weakness too. We want aid. Our hands must be held up, or the only church for the *poor*, whom Christ said "we have always with us," must be closed, and they left to wander as sheep having no shepherd. Brethren, will you let us cry unto you in vain?

We are very much in want of a communion set, and a small organ, the donors of which would receive the blessing of this infant parish.

ST. SIMON'S FREE GERMAN CHURCH.

Houston street, between Pitt and Ridge streets.

Rev. THOMAS COOK, Minister.

Divine service is regularly held in the above church every Sunday morning at half-past 10, and half-past 7 in the evening.

Friends of the church acquainted with the German language are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9 A. M., and 2 P. M. The instruction is imparted in the English language. Teachers are very much needed.

June 5, 1847.

SERVICES FOR THE DIOCESE OF NEW YORK.

Heving been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal Services in that Diocese, where they may be needed in Churches which have not been recently visited, I hereby give notice that I shall, God willing, visit the following named places in Schenectady, Saratoga, Washington, Rensselaer, and Albany counties, at the times specified below, and that I shall be ready to perform such Episcopal services as may be desired of me. Such additional services for the parishes already visited, as I can render in connexion with this arrangement, will be cheerfully given if requested.

Thursday,	July,	1st,	" West Point, conse'n,	10 A. M.
Saturday,	"	3d,	" Stockport—conse'n,	10 A M.
Sunday,	"	4th,	" Hudson,	10 A. M.
Tuesday,	"	27th,	" Morristown,	3 P. M.
Wednesday,	"	28th,	" Ogdensburgh,	3 P. M.
Thursday,	"	29th,	" Canton,	10 1-2 A. M.
"	"	"	" Potsdam,	3 P. M
Friday,	"	30th,	" Waddington,	10 A. M.
"	"	"	" Norfolk,	3 P. M.

May 10th, 1847.

Future notice will be given of further services in other counties.

☞ The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

W. H. DELANCEY,
Bishop of the Diocese of Western New York.

EMIGRANT STRANGER FREE CHURCH
OF
ST. GEORGE THE MARTYR,

No. 429 (*corner of Howard*) Broadway.

This Church is designed to be a *Free Church* for the more immediate use and benefit of BRITISH EMIGRANTS. Landing in this country, as strangers, they are often drawn entirely away from the fold of the Church of which they were members and attendants in their native land. They are not aware that the *American Church*, whose real principles and character they often hear misrepresented, is identically the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come: and, for want of this knowledge and proper spiritual guidance, they are sometimes led off from the care of the Church into strange pastures, and sometimes, even into the haunts of infidelity and vice.

The Services of this Church being those of the *Protestant Episcopal Church in the United States of America*, are intended to be available to all persons who desire to have the ministrations of God's Holy Word and blessed Sacraments. The seats are entirely free, open to the use of all who are willing to occupy hem. Such families, therefore, whether English or American, as reside within the immediate vicinity, and are not in the habit of worshipping regularly elsewhere, are hereby most earnestly and affectionately invited to attend this church.

Divine Service is performed every Lord's day, in the morning at half-past Ten o'clock, in the afternoon at half-past Three, and in the evening at half-past Seven. The Holy Communion is administered on the first Sunday in the month, and on all Festival-Sundays throughout the year.

The Sunday School commences at 9 o'clock in the morning, and parents are solicited to send their children.

MOSES MARCUS, Rector,
Missionary to British Emigrants, and Chaplain
of the "St. George's Society of New York."

New York, May 22, 1847.

☞ The Rectorship of the Church of the Holy Martyrs has been transferred by the late incumbent, to the Rev. James Millett, who holds divine service at the Military Hall. Bowery, opposite Spring street, every Sunday morning and afternoon, at 10 1-2 and 3 1-2.

Contributions in aid of this church may be left with the Rector, at 70 East 19th street, near 4th Avenue, or at 76 Varick street.

A small communion cup and paten, a baptismal bowl, and the use of a seraphine, would be thankfully received—a surplice also would be highly desirable.

New York, May 29, 1847—tf

WASHINGTON AND OTHER POEMS. By Cynthia Bullock, a graduate of the New York Institution for the Blind. For sale at this office. Price 50 cts.

New York, May 15, 1847—tf

Acknowledgments.

We acknowledge with much pleasure the receipt of the further sum of $10, from a lady of North Carolina, as a contribution in aid of the distressed Parishioners of Donarvaille, Ireland. In the hope that the sum now in our hands may be considerably augmented, it will be retained for a few days, before transmitting the same to the Rev Mr. Somerville, the Rector of the Parish.—[ED.

Domestic Missions.—Since his acknowledgment of the 29th June, the Treasurer has received the following contributions:

Through H Burroughs, Treasurer of Massachusetts Board of Missions, (omitted in the acknowledgment dated June 29th,) Marblehead, St Michael's, for Western Missions, 11 17; general, 41 cts; Boston, Mrs T G Fessenden, part, 10; Lowell, St Ann's, 20; for the Rev E A Greenleaf, St Croix, Wis, 50, Newburyport, St Paul's, 6; Newton Lower Falls, St Mary's, 20—97 58; through the same, (received June 30th,) a member of Christ ch, Cambridge, Mass, 12 50; part of a collection in do, 17 67—30 17; offerings of S S, St Matthew's ch, Southport, Wis, half, 2 50; Trinity ch, Portland, Ct, for the Jews, 10; Noah Joyner, Esq, Eagle Falls, N C, 1; through E Wilcox, R A in Pa, from Miss'y Soc'y, Emmanuel ch, Holmesburgh, Pa, 25; Young Ladies' Bible class, St Luke's ch, Phil, for the Jews, 1 75—26 75; collection in St John's ch, Lafayette, Ind, 20 15; two communicants of the church, 1. Total, $91 57, the amount in from Boston of $97 58 not belonging to this year's account.

THOMAS N. STANFORD, Treasurer,
New York, July 6, 1847 139 Broadway.

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer of this Society has the pleasure to acknowledge the receipt of the following sums, viz:

For "Disposable Fund," or general purposes of the mission, from Miss Walter Roome, John Morriss, Jr., David Wagstaff, R. Henry Goff, Oscar Johnson, Thos. G. Marsh, J. H. Ruckle, Mrs. L. M. Hoffman, Arthur Stewart, Q. D. Meigs, R. Strong, R. Post, A. W. King, Alex. Clayton, annual subscriptions, each $2. Through Mr. J. H. Kuhle, the following annual subscriptions—John H Earle, Miss A. M. Benson, John F Sill, J. E. Johnson, W. H Chartres, Lewis Morriss, Alfred M. Weeks, each 2 00; A. Berrian 2, John R. Maurice, of Newtown, through Mr. A. Banning 2, R. Morgan, annual, 1, Alex. Gwynne 1, Cash through J. B. Caldwell 50 cts.; H. H. Butterworth, donation, 2, Cash through L. A. Bleecker 2, St. Paul's Church, Sing Sing, from weekly offerings, through Rev. Chas. Tomes 5, St. George's Church, N. Y., part of collection, through F. S. Winston, 35 10, F. Depeyster, annual, 10, S. Holmes 1, Miss Lawrence, L. F. Therasson, E. H. Nichols, Miss M. L. Woodruff, Miss E. Woodruff, annual subscriptions, 2 each, Miss E. Woodruff, donation, 1, Miss Evers 1, H. J. Miner 1, Hiram Wanzer 1, B. J. Lossing 2, R. B. Currier 1, Cash through R. B. Currier 5 50, Collections at the Chapel of our Saviour for Books 11 09, for the mission 7 74—Total 154 56. For Permanent Fund, for building Chapel in the North River, from John R. Maurice, of Newtown, through A. Banning, 3, Henry Chauncey 25, J. Alsop, Jr. 25, R. B. Minturn 25, J. S. Howland 25, J. L. Aspinwall 25, Wm. Whitlock, Jr. 10, Cash through G. A. Aspinwall 1, R. Lewin 10, C. Easton 2, J. Paine 2, R. Withers 2, S. B. Cauldwell 5, An Episcopalian, through J. T. Adams 5, J. W. Fowler 5, J. R. Morewood 1, J. C. Morrisson 1, E. B. Graves 10, J. S. Aspinwall 10, J. Bishop & Co. 5, Cash through J. V. Cox 1, C. B. Simpson 1, John H Ruckle 1, T. B. Merrick 1, J. V. Cox 5, P. Cooper 5, G. Merrit 5, Mr. Doremus 5, D H Arnold 10, J. & J Stewart 10, Richardson & Watson 10, Chs. Ely 16, J. B. Wendie 1, T P Cummings 15, J. N. Perkins 5, J. W. Hammersly 15, Cash through J. S. Sandford 5, C. Carville 5, A. W. Clason, Jr. 1, G. G. Van Wagenen 5, A Member of St. George's Church, N. Y., through J. S. Sandford 20, J. M. Phyfe 5, C. Foster 5, E C Boughton 5, J. Walker 15, J. L. Hale 25, J. Sprague 2, Mrs. Ferrars, through T. N. Stanford 30, J. Auchincloss 2, Isaac Fryer 5, Cash through S. B. Cauldwell 7, M. Seymour 6, Cash through J. V. Cox 1 25, H. E. Davis 5, T. L. Wells 1, J. G. Ferguson, Esq. 2, Mrs. L. Battelle 2, A Presbyterian 2, Do. 1, Do. 1, E. White 1, A Churchman 20, Collection at the Church of the Holy Communion, N. Y., Rev. Dr. Muhlenberg 5 25, S. Brown 20, Wetherspoon & Co. 5, W. H. & J. Hyde 10, D. Austen 10, J. A. Robinson 10, C. Wolfe 10, J. Anthon 5, Cash through E. M. Duncan 20, W. M., through T. W. Ogden 25, E. B. Graves do. 10, Eugene Dutilk do. 15, J. G. Kingsford do. 15, D. Duer do. 15, N. W. do. 20, B. S. Wetmore 20, W. W. Forest 5, Richard Upjohn, Esq. 36 50. Total $775.

J. DAVENPORT, Treasuretr,
N. Y., 6th July, 1847. No. 10 Platt street.

Foreign Missions.—Since his report of June 29th, the Treasurer acknowledges the receipt of the following amounts:—

Through H Trescott, R A, Charleston, S C, St Bartholomew's parish, Sunday school, support of a child, China, 25; Mrs Thos. H Deas, for education of Thomas Dupont, Africa, 20; Jacob Welsh, 5; S S, St Paul's, Radcliffboro', for education, China, 25; St Andrew's ch, education, Africa, 20; Charleston Monthly Missionary Lecture, June, Africa, 3 75; St Helena ch, Beaufort, S C, 2 gold chains, sold for Africa, 14 50; annual subscription of a lady, China, 5; Rev C C Leverett, rector, Prince William parish, 3d annual payment, education of Archibald Seabrook, Africa, 20; ch on Edisto Island, for Africa, 80; St Michael's ch, 15 88; do, for Constantinople, 1 66; Mrs E Lowndes, for education, China, 25—265 79; Miss'y Soc'y, Emmanuel ch, Holmesburg, Pa, for China, 25; Sunday school Miss'y Soc'y, St Philip's ch, Phil, for support of Edmund and Isabella Neville, Africa, 40; Christ ch, Cambridge, Mass, a member, part of 30—12 50; coll. in do, part of 53—19 66; S S, St Stephen's ch, education of a child, Africa, 20; St Andrew's ch, Hopkinton, N H, 1 14—51 30; Trinity ch, Portland, Ct, for Constantinople, 15; offerings S school, Southport, Wis, 2 50; Lieut J G M, U S N, 4; a Churchman, Beardstown, Ill, for Constantinople, 3; St Michael's ch, Naugatuck, Ct, monthly offerings, 12. Total, 413 59.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

For Building Church at Shanghai.—St Stephen's ch, Wilkesbarre, Pa, 40; an Episcopalian, Georgetown, D C, 10; ch on Edisto Island, S C, 5.

New York, July 6, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From a collection in the Ch of the Ascension, the *Rev Gregory T Bedell, Rector, one dollar and a half.*

Donations and subscriptions thankfully received by
THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, July 6, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Stephen's ch, Rev Joseph H Price, $6.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, July 6, 1847.

Clerical Changes.

The Rev. B. S. Huntington's address has been changed to Aston Ridge Seminary, Delaware co., Penn.

The Rev. A. P. Merrill, from Port Gibson, Miss., to Wayland, Mass. Address accordingly.

The Rev. G. D. Cummins to the rectorship of Christ Church, Norfolk.

The Rev. S. Hazlehurst has removed to Port Richmond, Philadelphia county, Penn. Letters and papers to be directed accordingly.

The Rev. William Everett to the rectorship of St. John's Church, Islip, Suffolk county, New York. Post office, Sayville, New York.

Died,

On the 5th inst., THOMAS M., son of Thomas B. and Elmira H. Coddington, in the 5th year of his age.

Calendar.

JULY.

11. Sixth Sunday after Trinity.
18. Seventh Sunday after Trinity.
25. Eighth Sunday after Trinity.—St. James the Apostle.

AUGUST.

1. Ninth Sunday after Trinity.
8. Tenth Sunday after Trinity.
15. Eleventh Sunday after Trinity.
22. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Thirteenth Sunday after Trinity.

Advertisements.

CALEDONIA.

STANFORD & SWORDS, 189 Broadway, have just received per Caledonia,
Neal's Eastern Church, 2 vols. 8 vo.
Hare's Victory of Faith, 1 vol. 8 vo.
Do. Means of Unity, 8 vo.
Sixty Lectures on the Psalms. By Brudenell Exton.
Christ, an Example for the Young, small 4to.
Mackenzie's Commentary of the Gospels and Acts of the Apostles, &c.
Smith's Sacred Annals: or, Researches in the History and Religion of Mankind. 8 vo.
Baker's Sermons on Holy Joy.
Examination of Mr Elliott's Theory of the first Six Seals, and of the Death, Resurrection, and Assension of the Witnesses. By Alexander Keeth, D. D
Trimmer's History of the Old Sacrament. 2 vols. 12 mo. new edition.
Townsend. The Christian Pilgrimage from the Cradle to the Grave. 12mo.
From Oxford to Rome. 2vo. Edition revised and enlarged.
Happy Ignorance. or Church and State. 12mo.
Trevor, Christ in his Passion.
Hook's Sermons on the Miracles. Vol. 1. 12mo.
Stannard. Conversation on the Lord's Supper. 12mo.
The Vast Army. By Rev. C. Monro. 12mo.
In Press,
Christ: An Example for the Young.
Agnes Morton; or the Idolatry of the Heart.
The Vast Army. By Rev. Edward Monroe.
July 10.

FRENCH ON THE PARABLES.
D. APPLETON & Co. publish this day,

NOTES on the Parables of our Lord, by Richard C. French, M. A., Professor of Divinity in King's College, London, Examining Chaplain to the Bishop of Oxford, 8to. from the third English Edition, one neat 8vo. volume—price 1 75.

"That a work has reached a third edition in England, although one evidence of its merit, may not always be a safe or satisfactory reason for its republication in this country. But in regard to the volume herewith sent forth, the subject of which it treats is of such general interest, and the ability with which it has been prepared is so marked, and has been so universally acknowledged, that the publishers cannot hesitate to believe they are doing good service to the cause of sound theological learning in making it accessible to a large class of American readers, who in all probability would not others be able to possess it. * * *

"In the present work the parables of our Lord are collected together, compared, and explained: and by a judicious use of learning, and fertile and happy employment of illustrative comment, they are rendered eminently profitable 'for doctrine, for reproof, for correction, and instruction in righteousness.'"

D. A. & Co, have for Sale,
BY THE SAME AUTHOR,
Notes on the miracles of our Lord. 1 vol. 8vo. 3 50.
Christ the desire of all Nations; or, the Unconscious Prophecies of Heathendom. Being the Hulsean Lectures for the Year 1846. 1 vol. 8vo. 1 50.
Exposition of the Sermon on the Mount. Drawn from Writings of St. Augustine; with Observations. 1 vol. Price $1 25. jy 10 1t

GOTHIC FURNITURE.

THE subscribers would respectfully inform their friends and the public that they are prepared to execute all orders for Blackwalnut, Rosewood, Oak, and Mahogany Furniture. Chairs, Book-cases, &c. in the Gothic style. Also Church Furniture—Sofas, Chairs, Settees, Communion Tables.

None but the best of material and genuine workmanship are employed by the subscribers.

Orders received at 27 Cottage Place, one door above Houston street.
C. A. TYLER,
ARCH. JOANSTON.

July 10—3t$

CHEAP ENGLISH BOOKS,
Just received from London, and for sale by Stanford & Swords, 139 Broadway.

HIEROLOGUS, or the Church Tourist, by the Rev. J. M. Neale, $1.
Lay Baptism invalid, to which is added Dissenters' Baptism null and void, by Bp. Lawrence, new edition, edited by Scott, $1.
Cosin on Popish Transubstantiation, a new edition, edited, with Memoir, &c., by Dr. Brewer, 1 50.
Robinson's Scripture Characters, Pickering's edition, 4 vols. 12mo., 3 00.
Letters on the Writings of the Fathers, by Misopapisticus, 1 00
A History of Popery, an important work at this juncture, 8vo. 2 00.
Foster's Gospel Narrative, Royal 8vo, splendid copy, 3 50.
Spark's Plain Sermons for a Country Congregation, 1 00.
Mant's Happiness of the Blessed, 1 00.
The Martyr of Carthage, by Wilson, Burns, 1 00.
The Days of Laud and the Commonwealth, by Courtenay Newton, 1 50.
The Christian's Armor against Infidelity, 75 cts.
Boyle's Lecture Sermons, 4 vols., 4 50.
Also, in addition, a large number of English works at greatly reduced prices. June 19

For the Churchman.

TO THE MOTHER OF LITTLE MARTHA.

Lady, amid thy wealth of grief,
Which neither knows, nor asks relief,
Which shrouds the earth—so bright of late,
And leaves thy heart all desolate,
Mid tears which ever must flow on,
Though the first agony be gone,
Would'st thou to life's sad dready wild,
Call back thy loved and loving child?
Would'st see thy gentle sinless one,
The common race of mortals run?
Her spotless intellectual life,
Stained by the passion and the strife—
Would'st have thy little Martha share
Life's burning dreams and withering care?
Again to kneel where she has knelt,
And love to feel what *thou hast felt.*

She came like summer's gentle shower,
To water and refresh the heart,
To breathe sweet music for an hour,
And like brief melody depart.
She came like spring's sweet flowers to tell
A tale of love, and weave a spell
Whose lightening cloud thy soul has riven,
To form a telegragh with Heaven!

That look of heavenly love, the last
With which her angel spirit past,
Will never, never cease to be
A shrined and sainted memory!
"Oh! Martha, I will weep for thee,"
Burst from the mother's breaking heart,
"While life and thought remain to me,"
And thus earth's fairest flowers depart.

They laid her 'mid the Greenwood trees,
Where fall the moonbeams on the flowers,
Where softly sighs the evening breeze,
And silent nature counts the hours,
Till on the resurrection day,
From its dark sleep of dreamless rest,
Jesus calls forth this precious clay,
And yields it to a mother's breast.

S. C. S.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXXVI.

Such is the constitution of our nature, that the habitual or frequent presence of any object to our senses, or the oft recurring of any mental contemplation or exercise, is calculated to weaken essentially any strength of impression which it may at first have made. Thus the most awful subjects, by becoming familiar, are very apt to become unaffecting. This is a natural tendency, of which a Christian ought seriously to beware in his religious exercises and meditations. The caution is especially applicable to the frequency with which the subject of death is, from various circumstances, brought before us.

A dead man! What an object for contemplation! What a subject for reflection! Whether we regard his present state as an eternal departure from this world, a farewell to all its scenes, and the rupture of its strongest ties; or whether we put to ourselves the very natural question, Where is the soul which once animated that now lifeless mass?—in either case, we have material for thinking to which no sound mind of ordinary seriousness can be indifferent. All the care that may be bestowed on what of the man is still left, and all the sensibility that his case may excite, are unheeded. His every faculty has fled. The current which supported life has ceased to flow. The eyes, which so lately reflected the movements of the intelligent principle within, are closed in stiffened eye-lids. The tongue, which was wont to give vent to the feelings and emotions of the heart, performs no more its functions. Unfit to remain longer on the earth, he is laid beneath its surface. A little narrow space is all that he can now fill. The clod of the valley hides him from our view. The place which knew him knows him no more. He is assigned to corruption and the worm. Here is a solemn lesson for those who spend their time in main devotion to that body which is destined to this end; those who rise up early, late take rest, and eat the bread of carefulness, that riches may increase; those the god of whose idolatry is pleasure or honor; the covetous of high and envied station in the world; and the proud of the beauty or adornment of the body.

Is the calm sleep of death anticipated as furnishing to the afflicted, the dissatisfied, or the weary among earth's pilgrims, rest from their toil and pain, and removal from their disappointment and mortification? A voice is revealed to us from the heavens, which bids us beware how we trust to this tranquil *appearance* which death throws around its victims. "The rich man also died and was buried:" to human view he was at rest, calm, undisturbed, happy. But what saith the sequel? "*In hell he lifted up his eyes, being in torments.*" That death and burial do not terminate man's being, is taught in the momentous declaration, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The beloved disciple, wrapped into future times, "saw the dead, small and great, stand before God. And the sea gave up the dead which were in it; and death and hell"—the place of departed spirits—"delivered up the dead which were in them; and they were judged, every man, according to their works."

Death, then, is but the temporary suspension of the life of the body, and its temporary consignment to dissolution; to be resuscitated, in God's appointed time, and reunited to the soul; that the man, thus restored to his integrity, may stand at that judgment-seat to which all will be summoned who will have ever lived on earth, and from which a sentence will proceed, conferring everlasting happiness, or dooming to everlasting misery.

Happy they who, even with this view of death, have nothing to fear from it, but can contemplate it with well grounded composure! Life and immortality, brought to light by the Gospel, are a source to them of pure and holy joy and comfort. Eternity, opened by revelation to their view, they regard as their home, and long for it as the consummation of their desires.

But there are those to whom death is a worse enemy than if it consigned them to dreary annihilation, and palsied their souls with eternal senselessness—those whom it will separate forever from the favor of God, and of course remove to the eternal consequences of His displeasure, called in Scripture damnation, everlasting fire, torment whose smoke ascendeth forever and ever, inflicted by the worm that never dies, and the fire that is not quenched!

Surely it is every way unwise and unsafe to think of death as merely the dissolution of the body, and not rather as the period when the eternal destiny of the soul is fixed. Long after we shall have been carred to our graves, when our friends will have ceased to mourn for us, when our bodies will have become dust, and even our memories be obliterated, our souls will still live, and wait the general resurrection, in sure and blissful hope of heaven, or in dread anticipation of hell.

The certainty of death is confined entirely to the fact that it *will come*. *When* or *how*, no mortal can tell. The bed to which we retire in health and strength, may, because of the derangement which the mere posture of the body may occasion in some part of the intricate machinery of our physical system, prove a preparatory grave. The food which we take for nourishment, or the drink with which we slake our thirst, may contain the fatal ingredient. The rupture of a blood-vessel, a sudden apoplexy, a thousand unexpected accidents, may hurry us quickly into eternity. Reason may be dethroned, and leave our souls laden with the dreadful weight of sins, unpardoned, because unrepented of, while power of repentance was spared; and strangers to the faith and devotion, without which there can be no hope in death, because, while moral responsibility lasted, the grace for faith and devotion was resisted.

And when death comes to the impenitent, how appalling his situation! He looks up, and sees an angry God to whom he has neglected to be reconciled; a Redeemer who would have saved him, had he consented, now ready to appear his justly incensed Judge; and a Sanctifier, grieved at his resistance of His love, and the fatal despite which he hath done unto Him in the long suffering offers of His grace. He looks to the world. The world to which he has conformed, and for which he has bartered his soul's portion in a better state, has no more joys for him. It has borne him onward in a career of sin with a rapidity which banished reflection. It has sported with his credulity by investing its pursuits, possessions, and honors, with a deceitfulness drawing towards them a devotion, a care, an ardor, an absorbing affection, that now add keenness to the disappointment to which they have lured. It has dazzled him in its pleasures with a glare of fascination, which blinded him to all sight of his danger. It sank him into that mere animal enjoyment in which sensuality prostrates the distinction between man and brute. For a while it stifled his remorse, and made him forget his guilt. But it cannot comfort—rather how keen the anguish inflicted by the malignant treachery of the world, when it not only abandons its poor deluded victim, but even mocks his sufferings, and adds to the bitter ingredients of that cup of sorrow which he is now forced to wring out to the very dregs, while, laughing at his calamity, it leaves him to his fate, and goes to spread its toils for others!—the world cannot comfort him, now that his guilt is about to receive its eternal recompense. In agony of soul he breathes his last. He is carried to the grave, and to the view of sense his pains are over. But could we penetrate beyond the reach of sense, and be allowed to see the now invisible world, how would we stand aghast, and tremble at the sight!

To the momentous duty thus urged upon us, we are encouraged by the delightfully different contemplation suggested by the death of the righteous. All the happiness which peace and hope, founded on Christian faith, can inspire, is his. It is ample relief, support, and comfort, under even the sorest pains which may attend his dissolution. He leaves nothing in this world which he desires and loves so much as what he anticipates in the next. He blesses his Redeemer for the rich mercies he is now permitted to enjoy; trusts his Redeemer's love for the fulfilment of his hopes; comforts his pious friends with the prospect of meeting again in a better world; leaves words of affectionate exhortation and warning to those who are indifferent about their latter end; and falls asleep in Jesus. His body too is carried to the grave; but his soul is borne by angels to the rest and joy of paradise.

Christian reader: Is such a death worth having? worth seeking? worth striving after? Be yours then the search and effort. The Spirit waits to enable you to make them. The Church, the bride of Christ, waits, in His name, and by His direction, to lead you therein as His word requires. And through Him, all will be successful, if you are not false to yourself. Yield while you may. Make haste, and delay not. The wretched number who will pass from the impenitent's death to the impenitent's eternity, will be fearfully swelled by those who desired the death of the righteous, and hoped and intended yet to be prepared for it; but lost all by DELAY.

B. T. O.

NEW ZEALAND

Up to the end of October (1846) I have been living almost entirely at the college, near Auckland, by the kindness of the Bishop and his wife. I have got a good foundation of the native language, and establhised a footing at the college.

October 25.—The steamer Driver arrived, from Wellington, with several rebel natives on board. One has been hanged by sentence of court-martial for rebellion, and seven transported to Hobart Town for life. The principal chief Raupe-raha (N.B., the vowels are pronounced in the native language as in the French, and every vowel is pronounced; *ng* is pronounced as in han ging) is still a prisoner on board the Calliope. His comrade, the rebel-chief, Rangiheeata, has retreated 100 miles from Wellington. The hanging of that native has startled all the natives in New Zealand. They think they ought to avenge it according to their own laws; but they also wish not to risk the profits they are making by English trade.

This traffic is superseding their old desires for fighting, and is introducing a desire to conform to European customs and clothing. There was always this desire in the neighborhood of the mission stations: it is now spreading over the whole island, by the more potent influence of money. As a proof—the other day Rangiheeata sent messengers to the tribes on the lake Taupo, to come down and assist him in a grand attack upon Wellington; they returned for answer, "What is your pay? Will you give us as much as the Queen gives her soldiers?" The Governor is furthering this desire to engage in traffic, by proclaiming that he is going to make a road from Auckland to Wellington, upon which natives will be employed at a daily rate of wages. The chiefs are as anxious to have the road go each through his own part of the country, as landlords in England; and they trumpet the praises and advantages of their own line as flourisingly as if they had been railway directors.

When St. John's College grows to maturity, it will have a hall and lecture-rooms, a chapel and native schools. When that will be, depends upon the subscibers to the Society for the Propagation of the Gospel, which almost entirely supports the college at present. The immediate neighbourhood of the college is being transformed from a bare moor into a garden. The country for miles round is as bare and bleak as it looks, except in the ravines. In one of these, on the banks of a small creek running up from the sea, stands Purewa; consisting of a large wooden barn, and a printing establisment, and a few cottages made of reeds, for the collegians, who do the farming part. But that may properly include the whole body, from the Bishop downwards; for the education at the college includes agriculture and other useful employments; being as the Bishop says, intended to be a home for young, settlers where they can learn employments which will hereafter be of use to them in the colony. And on this principle every person in the establishment, European or native, is expected to work in the college grounds at whatever may be required. There are about ten students, thirty boys and fifty native men, and twenty native boys, so employed; and the gardens have been made by them, and I believe twenty acres of land ploughed and sown entirely by themselves. The students teach the boys; and the Bishop and students teach the natives; the ruling principle being that, for his education, every man shall work, and all work shall be for the general benefit. The object is to accustom the natives and Europeans to work together; thereby civilizing natives, and teaching the Europeans practical agriculture; and so to make the college support itself. It appears to me an admirable method of carrying out an admirable object, and well worthy of imitation. It is so far unfortunate in having in New Zealand the two great essentials for such an undertaking—a soil and climate that repays the slightest labour, and a chief with talent and energy to carry out the scheme to its fullest extent. The Bishop is a most remarkable man. He is the presiding genius of the college and of the Church in New Zealand. He has a commanding appearance, and preaches most eloquently, lives abstemiously, and works indefatigably. He has already walked four times through the island by himself, among the natives, in the most disturbed parts; preaching daily, and visiting every native *pah* (fortified or enclosed stations) in his road. I believe he has seen every native on the island; and he says he has never been robbed or ill-treated; and talks of walking through New Zealand with the same coolness as you would of travelling in England by railway. He is first in the native school, and first in all the out-door works. If there had been more men like him, in the South Sea Islands, the missionaries would not have acquired the bad name they have had. Mrs. S. is a fit partner to the Bishop: she is at present teaching the natives to knit and work, that they may make their own clothes. She also can speak their language. Living with them, you may suppose I am making progress in the Maori tongue. We breakfast and take tea in the Bishop's own rooms, which are very small, and filled with books. We dine in the hall at two o'clock, upon the commons—pork, beef, and potatoes.

By the Governor's advice, I am going to Wellington by sea, and not by land; and he speaks of a new road at Wellington, to be made up one of the valleys there, which he intended to put under my superintendence, and therefore wished me to be there as soon as possible. It will be a work I shall take a great interest in, as it will lead me among the natives; and it will also be a great pleasure to work under such a talented, active chief, as the present Governor; that is, if I am employed, for if the turbulent chief with the long name should come down from the hills upon Wellington again, I shall be fully occupied by my military duties.

You will recollect that we are just at your antipodes. When it is summer with you, it is winter here (but very mild)—and the reverse. When it is midnight with you, it is mid-day in New Zealand.—*Gateshead Observer.*

THE NEW BISHOPRIC OF CORNWALL.

The following statements relative to the proposed appointment of a Bishop for Cornwall, have recently been published in Bodmin:—It is, we hear, determined to assign one of the New Bishoprics to Cornwall; an act of tardy justice. For 800 years we have been deprived of our ancient See. About 1034, Bishop Lyvyng, the nephew of Buruhwold, or Brithwald, the last Bishop of Cornwall, was permitted by King Canute to annex the Cornish See to that of Crediton. His successor, Leofric, transferred the seat to Exeter, in 1050. The ancient See was called the Bishopric of Cornwall, and also of St. Germans and Bodmin, like the present Diocese of Bath and Wells. Only on the 30th of April, 1833, a vulgate copy of the Gospels" which formerly belonged to Bodmin, was sold for 30 guineas to the British Museum, by Mr. Rodd, the London Bookseller. He had recently purchased it at the sale of Wheatly Park Library, near Oxford. How came it there cannot be discovered. The manuscript is said to be of the ninth century, if not of an earlier date. There are 46 entries written on the back spaces, partly in Saxon, partly in Latin, of manumissions of slaves, before the bishop of Bodmin, between 940 and 1050. This, we believe, is the only original record relating to Cornwall, or its Bishopric, anterior to the conquest. Henry the VIII. left a minute in his own handwriting, for the restoration of the Cornish Bishopric, out of the revenues of the Priories of Bodmin, St Germans, Launceston. It is not generally known that there were ordinations in Bodmin Church only three centuries ago, so late as 1538, by William, Bishop of Hipps, suffragan of the Bishop of Exeter. Thomas Vivian, who died in 1533, also held several ordinations in Bodmin Church. He was the titular Bishop of Megara, a suffragan of the Bishop of Exeter and Prior of Bodmin. His handsome altar tomb now remains entire in Bodmin Church, with his effigy thereon, ornamented as a Bishop. To support his dignity, he was allowed to hold, with the Priory of Bodmin, the Rectory of Withiel, the Vicarage of Egloshayle, and one of the Prebends of Endelion. He appears to have been the last suffragan Bishop in Corwall, and to have exercised his Episcopal office at Bodmin for nearly twenty years.

The present Church of Bodmin is the largest in the county, and the handsomest as to the interior, which is 151 feet long by 63 feet broad. It is in excellent order, the area, containing 8,733 square feet, having been entirely broken up and renewed in 1819, some time before Church restoration became so general. It is larger than some of the Irish cathedrals. An elegant spire, 150 feet high, was destoyed by lightning in 1699. It should be rebuilt, as the tower, though mutilated, remains, the walls of which are eight feet thick at the base.

All the Assizes and Sessions, and the Archdeacon's Registry, are now fixed at Bodmin, which is situated almost in the exact centre of the area of the county, which contains 2,337 square miles. The population of the parish is 5,000. The ancient borough, containing 2,785 acres, is the largest in the county, and has returned two members to Parliament from the earliest times. The limits of the old British See, which are more natural and distinct than any in England, should be preserved. They are the same as the Archdeaconry of Cornwall, containing 1,367 miles, and almost entirely separated from the Archdeaconries of Totnes and Barnstaple, by the rivers Tamer and Carey, and the Marsland brook. Wales, be it known, has four Bishoprics for 930,000 souls, whilst the Diocese of Exeter alone now contains 900,000. The population of Cornwall is fast approaching to 400,000, the increase in the county having been 30,000 in every ten years, since 1821. Compared with our twenty-seven Bishoprics, the population of the Archdeaconry of Cornwall will be found to exceed thirteen of them, and to be nearly equal to that of several others.

Whilst a commission is sitting, and arrangements are making for the new Bishopric of Cornwall, these facts deserve notice, and we hope will not be overlooked.—*English Churchman.*

NARROW ESCAPE OF THE BISHOP OF EXETER.—On Saturday, at a quarter to ten, Bishop Philpotts left Paddington by express train for Exeter. When they had proceeded as far as Maidenhead, some of the passengers were alarmed by a smell of fire. At first it was thought that an axle was heated, but as the smell increased, the apprehensions of the passengers become greatly heightened, for the train would not stop till it got to Didcot, and the rapid pace at which the express train travels would cause any fire to burn with great rapidity. They contrived to arouse the attention of the guard, who at the risk of his life, got along the carriages to the engine, which was immediately stopped. The train was examined, and it was discovered that an axle had broken, and that the friction of one of the broken parts against the bottom of the carriage had set fire to it. All parties were thankful for their preservation; after a short detention, the train proceeded. Sydney Smith used to say, when the Great Western Company pertinaciously continued to lock their carriage doors that there never would be any rational system of protection adopted until a Bishop had been burnt in a railway carriage. We hope that the narrow escape of the estimable Prelate of this Diocese, whose life is so particularly valuable at the present moment, will arouse parliamentary attention to the subject immediately and compel all railway companies to adopt means by which passengers may communicate with the guard, and the guard with the engine-driver. We are assured that in this case the train had a very narrow escape of a terrible calamity—one which might have equalled the memorable catastrophe at Versailles, where so many persons were burned alive in a railway carriage.—*Western Times.*

No man will be freed from sin by the Messiah, unless he suffers himself to be sanctified by Him. But no one will do this who does not place all his confidence in Him, and acknowledge Him as his King and Lord.—*Hengstenberg.*

To the Editor of the English Churchman.

In reply to a communication that appeared in the *Standard* and the *Morning Herald*, the Right Hon. W. E. Gladstone has addressed the following letter to the Editor of the latter paper:

"Sir,—I read in your paper of the 24th a communication made to you respecting the election for Oxford University, in which it was stated positively, and, indeed, stated as if it had been an admitted and notorious fact, that my sister had, 'under my own influence, gone over to Romanism.'

"I am informed by some friends engaged in promoting my election for the University, that they have found several members of Convocation under an impression that a statement so extraordinary as that relating to my influence could hardly have been made unless there were some foundation for it; while all members of that body, I trust, would admit that, if it were true in whole or in part, it would be their bounden duty to oppose me. I am, therefore, though most reluctantly, compelled to notice it.

"In public I hereby meet the statement by an absolute denial; but for reasons which I hope will be obvious, I refuse to discuss in the public prints the internal relations of my family.

"I might call upon the accuser for his proofs. Instead of this I offer to supply him with information, which, I am confident, will satisfy him (though I cannot estimate highly either the discretion or the delicacy of a man who could, without perceiving any need of proof, publish such an assertion,) that, while re-opening the deepest wounds of feeling by reference to a most afflictive event, he has also stated what is wholly untrue.

I therefore request it of you, as an act of justice, not only to me, but to the University whose confidence is now solicited on my behalf, that you will supply me with the name and direction of the correspondent from whom you received the communication in question, in order that I may forthwith address him on the subject.

"I have the honor to be, Sir, your obedient servant,
"W. E. GLADSTONE."
"13 Carlton House-terrace, May 28, 1847."

A calamity incident to an afflicted Church, is to become like captive Israel, the scorn and derision of infidels, who fail not, at such seasons, to reproach her, and to blaspheme her God. We know how to answer those who reproach us with our sufferings, for so their predecessors reproached our Master; but what shall we say if we have given the enemy occasion to reproach us with our sins? The only real disgrace of religion, is the wickedness of its professors.—*Bp. Horne.*

Affliction hath then wrought its intended effect, when it hath convinced us of sin, and led us to repentance; when, brought back by it, like the returning prodigal, to the house and presence of our Heavenly Father, we acknowledge our guilt as the cause of our misery, and entreat forgiveness of the one, in order to obtain a release from the other; not pleading our own merits, but the mercies of God our Saviour, and the glory of His name.—*Bp. Horne.*

When recreation becomes a trade and a profession, and is made a means of putting the soul upon the rack of contending passions, it no longer deserves the name, but is in reality a drudgery imposed by the adversary of human happiness upon those who will not give their time to the service of their Maker. In one word, it is *Egypt* and the *taskmasters* over again. From which we have reason to pray that our Lord would vouchsafe to deliver us all.—*Bp. Horne.*

Forgetfulness of the mercies of redemption is the beginning of sin; and though every one knows how to resent and detest the crime of ingratitude in another, he yet thinks that his best benefactor will overlook the most flagrant instances of it in himself.—*Bp. Horne.*

Experience shows that all fear of God ceases with despair of the forgiveness of sins, as the Psalmist of old expresses the close connexion between them by the words, "For with Thee there is mercy and plenteous forgiveness, that Thou mayest be feared."—*Hengstenberg.*

It is only the common bond of union with God, which can unite all: without this there is only caprice, self-will, and discord,—*Hengstenberg.*

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July 3—1t

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June 26—3m

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September 5—yly WILLIAM ASHKETTLE.

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June 12.

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